in the add it, thoughtless youth, whose Imaginate M. s. ... bus tub away with his reason, but an experience becomplished teacher in the very prime of

Physical Bife---The Primary Department in the School of Human Progress. of John besin 18 0.

VOL. 1.

MIND AND MATTER Publishing House; No. 713 Sansom Street, Philda., Pa.

PHILADELPHIA, SATURDAY, MAY 10, M. S. 32. Second Se

ARE THE ANGELS COMING TO STAY?

Grand Meeting of the Mortals and Immortals.

THE CONNECTING LINKS IN THE CHAIN OF COM-MUNICATION EXTENDING FROM THE TERRESTIAL TO THE CE-LESTIAL WORLD

Concluding Seance.

To-night, April 1st, finds us again in this Hall, our company selected with some care, numbering about thirty, and with weather much improved With these conditions we are all feeling hopeful, and are beginning to ask whether our angel friends may not now be able to come to-night to stay. And so it proves.

THE SPIRIT VISITORS' REUNION WITH PARENTS First comes a beautiful spirit daughter of Mr. John C. Campbell, of Winchester, Indiana, who is here with his wife. The spirit daughter comes down from the stage, goes to her father and mother, talks with them, shows to them a present given to her by them when she was materialized at another place. This was a long sash. She now takes the arm of her mother, goes back to the rear part of the large hall, and there they walk and talk, each with the other, with perfect ease. And does this not look like coming to stay? Then another of their children comes —a daughter from the spirit side—and joins them. When these have gone, then come our little fairy, Oska, and Frankie Clark, mentioned before. Frankie sits talking with her father, while Oska is promenading about the hall with Mrs. Bond, from Cambridge City, Indiana, who is here with her husband, and she is merrily talking and joking with her. On their return Oska says, "White Chief, walk with me?" when Mr. Clark, Frankie, his spirit child, the writer, with this little daughter of the forest of the happy hunting ground, who has not known life on this plane except as now, having gone to the spirit side in early infancy, all go out into the hall together. She skips, she laughs, so merrily does she enjoy this change of life to this earth side, and soon she is hid away in the darkness; and as we now walk back to the company, she suddenly springs behind me, clapping her bands upon my ears, she gives that life. Mr. Briggs next, an old gray-headed minister of much ability, goes out with a spirit sister, whom he has met many times before as now, in materialized form. They continue to walk and talk for some friend, James P. Walton, of Bloomington, Illinois, three go out again; and walk as before as long as the

SPIRITUAL MUSIC. I should have mentioned that this spirit first gave

some heavenly music upon the piano before going down from the stage to walk with her brother.

Mr. Hook, and eating an orange, while Mr. Walton sits in a chair upon the stage by his spirit wife, talking with her. This continues for some time. When these are gone, then comes the spirit mother of the Rev. Mr. Briggs. She appears quite aged, and wearing caps so well known to him. Having little experience in materializing, she is not able to say much and can remain only a short time.

I have given you, reader, only a little outline of me of the most wonderful demonstrations of spirit ower that has ever occurred at this place. The power that has ever occurred at this place. angels did come to stay with us this night, and for three whole hours were we walking and talking and holding sweet converse with them. I have given you a picture of the scene of other evenings, but here all language fails—down deep in the soul it hides in the inner life of each. The missing links in the family circle are found to-night; all bright

EVIDENCES. Reader, do you now ask for all the evidences re-

garding the super-mundane origin of all this? If so, I must say to you the number is legion. They meet you at every step of your inquiry. They come from Minnie, who, for these years, has kept and guarded this gate, never leaving ber charge; always here, and who is the especial favorite of all who have ever here watched for the coming of the materialized forms of loved ones; who, with her merry talk, welcomes all who wait, and so often, prompted by yearning hearts of anxious friends behind the curtain of sense, asks of you startling questions regarding matters known only to yourself, to some one far away or who has crossed the River of Death: who sometimes, when conditions will permit, brings the person of Mrs. Stuart, her medium, out upou the rostrum with the spirit form, and there they both stand before you; two walking, talking, living beings, entirely unlike in speech, in person, size and dress; often one being a male and the other a female; and when the spirit form sometimes goes out from the room and closes the door, leaving the medium sitting in the cabinet in full view of all, the doors of the cabinet both being open, then Minnie, being in possession of what is left of her medium's n. as soon as this retired spirit has given hack sufficient of the lung forces taken away by partially dematerializing in the dark room, begins to talk to those present in her own peculiar voice, during the spirit's absence from the room. They come to you in the person of the materialized form of mother, father, sister, brother, of children, husband and wife, often wearing some well remembered article of clothing; they come in their many words of fond remembrance of little incidences of this earth life of the long gone by, and far more than all this, they come to every living soul not wholly dead to the pulsations of love in the human heart, with those lost ones found again; they came when Mrs. Stowart's little spirit child, only thirty-two inches in height, walks out upon the rostrum, receiving candy from those present, and in his childlike prattle regarding his little brother here; they come to you when the loved one takes a seat by your side and in a room where no mortal eye can, by any possibility, see the line upon ruled paper, takes a sheet from your hand and with pencil under your own eye write for you, most rapidly, a full sheet with every letter as accurately upon the line as if it had been done in the brightest sunshine; they come to you when sensitized plates are put into the camera and without removing the cap, where sunlight has never been, in a few seconds there is impressed upon those plates likenesses of some well remembered faces and the names of the same, or, as sometimes, upon the plates there come messages of love signed by well known names known only to you, times the letters of these written messages are in lines of light, the process for obtaining seems to me that sometimes when our heads are on which is known to no art on this side of life; they also come when, in the seance room, with light so obscure that you cannot recognize the features of thoughts of the sublime and beautiful and glorious.

and figure of the dress upon the medium as clearly delineated as could have been in the brightest light—the time required being only three seconds, and as evidence this is the more weighty since, by any process known to the art on the earth side, the faintest outline could not have been produced by this obscure light in hours of time. I speak in this matter not from knowledge obtained from others but from my own, having been an artist myself for a number of years.

STANDARD TEST CONDITIONS.

Let us now go to another place and examine. with care, everything as in the other. Here we find a young girl about eighteen years of age, Miss Laura Morgan. Her hands, placed behind her, are filled with flour and her sleeves firmly sewed toether. There is a brass belt put about her waist and securely fastened by a padlock, the key to which is held by some one of the company, yourself. f you chose; and now a leather string being passthrough two holes in the belt and then out through two in the side of the cabinet, you are requested to tie the same securely upon the outside. Then you are requested to examine her cautiously, as you see her pinioned in the chair in the cabinet closing the door, when harmony is restored by singing. Soon the door of the cabinet is opened, and there before you stands your same angel mother, father, sister, brother, child, wife or husband, as that you had just seen in the other seance room, clothed in the same robe or dress with perhaps a his portrait. They are worked up very fine and present that you have just given an hour ago to them nice. Please let me hear from you at your earliest at the other place, and now they continue to come, one after another, many not seen before. They open the door, show the medium in her place; come out and take their seat by you and talk; take a seat at the piano and sing and play the most heavenly music; play fine instrumental music, said to be not composed in this life.

These more wonderful things are only accomlished by spirits who are used to materializing, for the first few times sustaining their materialized form with much difficulty, and but for a short time, being seldom able to speak much on the first occa-

On several occasions at this place, under the most favorable conditions, have been seen brilliant illuminations of the cabinet, the beauty of which was indescribable. They must be seen to be appreciated. The power here seems to be much the same and the phenomena as remarkable as at Mrs. Stew art's. Nothing in this account is derived at second hand but from personal observation oft repeated.
Mountains high are the spirit world piling these evidences for you and for me, and in the face of these scenes which I have just now attempted to describe, sharp, shrill whoop so peculiar to the natives of the wild woods and says, "Me scare you, chief, me hide;" and now continues this promenading at will about this large hall—the spirit friends with those in earth to raise the question of the origin or the identity of I feel that I would grossly insult every intelligent that time, than the one as he is, as it is almost imthose who came and announced themselves from the Summerland of the soul. I would not so insult my own sense of sight, of touch, and of hearing, much less would I the heart, the love and the memory in both worlds of the father and its eternity with husband and wife; and I now say to all who world know for themselves of the reality of their earthly senses, would know for themselves of the reality of their earthly senses, and spirit, through mortal touch. It lacks in beauty and spirituality. Still, clear seers, clairvoyants, would call it a good likeness. I sent them to the express office this morning, with your paper and its pabulum have improved at the weeks have run on, and though No. 1, all the was fully at par, No. 22 its early was fully a time, and then returning, he introduces her to his ory in both worlds of the father and the mother when she takes the arm of his friend, and they all with husband and wife; and I now say to all who "Come and see," and like the queen in Solomon's Temple, you will then exclaim, "The half has never been told;" or, if you cannot come to this station, then do what is still better—petition the court of heaven for yourself, offer to take stock in the enterprise and you may soon have a cord of love reach before mentioned, and Mrs. Walton, spirit who has been before mentioned, and Mrs. Walton, spirit wife of Mr. J. P. Walton, of Bloomington, Ill. George sits at perfect case, conversing in an audible voice with Mr. Hook, and eating an orange while Mr. The walton of Death, and with private capital alone have been with private capital alone have been with private capital alone have been with the curtain. ng from your own door to those behind the curtain and the loved ones are now crossing to the family circle at thousands of points along the shore of this heretofore dark river. Here we have a bridge, a crossing for a public highway, and with a doubl gate, but each may have his own by-path who will Forget not this one truth which ever underlies all. this pathway to heaven for our friends to come to us, or for us to go to them, lies directly through our own souls: there is no other way among men no known among angels, and he who attempts to climb

up by some other way, will rob his own soul. The present is fast making its record for the fu ture: a new era is now just at our door, a new, a brighter, a more glerious day is now fast dawning upon us. Already are multitudes of the sleeping dead being awakened by the coming light of the new morning, and happy, indeed, will it be for those of us who have not written our names_upon nistory's page with that of Judas, Pontius Pilate, the Scribe or the Pharisee, for to the many unfor tunate ones who have so written themselves at this time and age, will come, with most terrible significance, the words of that ancient seer—such will, indeed, feel like calling for the rocks and the mountains to fall upon them, not, indeed, to hide them from the wrath of any lamb, but if it were possible to blot themselves from their own memory and the

memory of their own posterity.

I would not close without a word of tribute to hese mediums, Mrs. Stewart and Miss Morgan, who are the gateway here at this place for the angels visits, and of the triune guard at this gate, Messrs. Pence, Hook and Connor. Most manfully have these men warded off the blows that have been dealt to so many of our worthy mediums at other

The time will soon come when the world may know more of where to place their names in the list which history is now recording for postersty. The martyrs of this age will be the heroes and heroines of the next. This will ever be thus. It is the eternal order. "The first shall be last, and the last shall be first," is the voice of angels coming down

to us through all the ages.

Appended is a list of persons who, together with more than a hundred others, were witnesses to what is above stated: Rev. F. J. Briggs, F. P. Walter, Bloomington, Ills.; Robert and A. D. Smith and J. W. Whetstone, Cincinnati; L. J. and Mrs. Bond, Cambridge City, Ind.; J. C. and Mrs. Campbell Winchester, Ind.; J. R. Sanford, Helena, Montana Territory; P. S. Clark, Michigan and John Becker, Champaign Journal, Champaign, Ills.

Yours for the truth ever, A. M. WHITE.

THE SPIRIT WORLD.

BY BISHOP SIMPSON.

The very grave is a passage into the beautiful and glorious. We have laid our friends in the grave, but they are around us. The little children hat set upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kisswe can almost feel the throbbing of their hearts today. They have passed from us-but where are

they? Just beyond the line of the invisible. And the fathers and mothers who educated us, who directed and comforted us, where are they but just be-youd the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us!—not far away—it may be very near us, in the heaven of light and love. Is there any thing to alarm us in the thought of the invisible? No! it seems to me that sometimes when our heads are on the pillow, there come whispers of joy from the your friend at the distance of a few yards, upon the as though some angel's wing passed over our brow, plate in the same a taken an impression of and some dear one sat by our pillow and done the person of the medium and the spirit form stand muned with our hearts, to raise our affections ing side by side in the cabinet door with features toward the other and better world.

A Most Convincing and Instructive Train | money, on Cherry street, near Sixth. I used to go Of Spiritual Events.

We invite the attention of our readers to the following correspondence, as in part explanatory of the subject of this article.

DARIEN, WALWORTH Co., Wis., April 3, M. S., 32.

JAMES A. BLISS, ESQ.:

My Dear Friend and Brother:—I have been re-My Dear Friend and Brother:—I have been requested to write you by a bright eyed boy, with a sad, sweet face, clothed in tatters and rags, one suspender holding up his pants, a strap over his shoulder, buckled in front. What he has attached to the strap I cannot tell. He is about fifteen years of age I should think. He has beautiful dark curly hair, which can be seen through the holes in his cap. This is as he presented himself for the first picture or portrait, After this was completed he comes again, dressed in pure white, his beautiful face fairly radiant with the sunshine of heaven, one of airly radiant with the sunshine of heaven, one of the most beautiful faces I have seen. The first portrait represented him as in earth life, battling with its stern realities. The second portrait represented him as he is now clothed, in light, power, and beauty. The portraits are life-sized busts, about 22x30 inches. In his first picture he looks like a New York newsboy. In the second, he looks like a bright, beautiful being too pure for earth. Now, Brother Bliss, if you know anything about him let me know; as I understand him he was sent here for

Most truly thine, WELLA ANDERSON, Spirit Artist.

On the receipt of that letter Mr. Bliss responded to Mr. Anderson, giving him such information in relation to his boy spirit guide, "Billy the Bootblack," as he was able to do. We gave, in a previous number of MIND AND MATTER, a brief biographical sketch of Billy, as related by him to ourself, through his medium, to which we refer our readers. In the course of a few days the following letter was received from Mr. Anderson by Mr.

DARIEN, Wis., April 15, M. S., 32. MY DEAR BROTHER BLISS: Yours, in company with pencil sketch, is received. The sketch bears a slight resemblance to him who answers to the name of Billy, but only slight. He looks rather more material, when ma-

terialized, than he does in his refined spiritual atmosphere. The picture representing him as he was, in earth life, is rather a better postrait of him, at possible to give a perfect representation of so bright and beautiful a spirit, through mortal touch. It

ing, in realizing that his experiment has been a success. I hope this will find you well and prospering and as happy as you richly deserve to be. Please let me hear from you as early as your convenience will allow, and greatly oblige, Fraternally thine,

WELLA ANDERSON. Darien, Walworth Co., Wis.

Shortly after receiving this letter the pictures came to hand. The delight with which they were received by Mr. Bliss and all connected with our office may be imagined—it cannot be expressed. They were so natural and beautiful as to fix the attention of every one who beheld them. As will be seen by Mr. Anderson's letters he was as ignorant as were Mr. Bliss and ourself of the object of the spirit friends who brought about this most astonishing incident.

Billy several times controlled the medium be tween the time that Mr. Anderson's first letter came to hand and the arrival of the pictures, but he said nothing about having visited the studio of Mr. Anderson. We tried, indirectly, to draw him out con-cerning that fact, but he evaded our questions. He has since told us that he did so because he wanted to surprise us the more when his pictures should be first seen by us. Mr. Anderson very naturally supposed that the pictures were designed to manifest to Mr. Bliss the sympathy and regard of his friend and guide, Billy, and accordingly, most generously sent them to him as the rightful depository of them. The delight and gratification with which Mr. Bliss received the pictures was most enthusiastic, and he repeatedly said he valued them beyond price. In this he was most sincere and fixed. The following day while he was critically viewing the pictures Mr. Bliss was suddenly entranced, and controlled by Billy, who gave the following communication to us:

BILLY'S SPEECH. Mr. Roberts:-I have something to tell you. Mr.

Roberts you have been very kind to me. You took me when I was almost a bad boy, and you were kind enough to help make me a better boy than I was. You said yesterday that you loved me, and I have felt that I wanted to get some way to show you that I loved you. I have succeeded. I feel pretty happy over it. I want to make a present to you of these two pictures, on one condition—that you will never sell one of them to any person; but if you see fit, and think that they are worthy of it, you can have some photographic copies taken from them and give them to the persons who read the paper. The pic-tures are a gift from my spirit home for you from me, and if you will please accept them from me, those who want to see me as I am in spirit, you can give them one when you have them photographed. I want them to subscribe, and pay for the paper for year, for it, however. Lottie (his spirit teacher) wanted me to go out

there (meaning to Mr. Anderson) and have my pic-ture taken for you, on behalf of the spirit world. I thought he (Mr. Anderson) could get near by addressing Mr. Bliss. Tell the medium, please, that he may have a *copy*, but the originals are for you. They belong to me. I heard Mr. Bliss say he would not take a thousand dollars for them, but he must consider them a present from the spirit world to you. Hang them up in the office. Have them framed and have some poetry put up between them. (Pointing to the two pictures he said) "Look here and see this great progression." (We here asked how he had managed to have Mr. Anderson to see him in the two states of his spirit existence. He replied:) "I found just the conditions that were nesessary for it. He (Mr. Anderson) is an awful good medium. He is a "brick." Tell him so for me, and you ought to help him along. I am so thankful to him for taking my pictures so I can show people how I have changed in my spirit home."

(We called his attention to his dark, curly hair,

as represented in the picture, being different from his hair when he appeared as a materialized spirit. He replied:) "Yes, sir; my hair naturally curled, and when it was cut off it did not curl so well, but now, in spirit, it is all right again. These clothes to represent me as I am fixed up in spirit. Lottie state of mind calling up, and giving a little limited to the manifestations that he once saw. He spain we send one of the copies to Mr. Densmore, if you get them taken. I want a frame on these pictures, and have a little gilt line round inside the frame. You have a little gilt now, in spirit, it is all right again. These clothes represent me as I am fixed up in spirit. Lottie

there once in a while, You see I am not in these old conditions, and I can't get round as I used to. I am in Heaven now, you know—you helped me there; you and Lottie, too. Won't that be a bully thing to give people who buy MIND AND MATTER?
Then you can tell that this is Billy that comes through that 'big fraud.' (If he's a fraud, they are all frauds). I am a medium as well as he is." Mr. H. B. Champion coming into the office at this time, Billy said to him, "My name is Billy Verity. Mr. Roberts is my father now, Five or six years ago I got my leg broke: they took me where there was a lot of beds in the room; a lady came and tried to tell me all about Jesus, and I told her to cheese it. I wanted rest, I was in such pain. It was cold at the time. I have got a mother but she don't care much for me. She's alive now, so Pat McCarty says, he says he's getting on her track. Pat says she's a rich weman and lives somewhere round New York, and I am going to find her. She kicked me out when I was a little thing. Mr. Champion, these pictures are Mr. Roberts—he's going to put them in the paper—by ginger, I'll get my name as big as Jim Fisk, bye-and-bye—The pictures—ain't much, but they are all I have got, and I am awful glad to see you are pleased with them. Mr. Champion you can have a copy of the picture if you subscribe another year for MIND AND MATTER—send one to Mr. Hazard for me, I haven't forgot him if the medium has. What do you think Mr. Colby will say to this? O! Mr. Roberts, what do you think Mr. Bundy will say to that? Pat. McCarty is going to have his picture taken; you will know him some, won't you? Does that picture look much like Captain Harrison? Well, they said he used to act for me. Mr. Wilson, will you please accept one of these pictures and hang it up in your house? Well,

I am going now. Good bye,
BILLY, THE BOOTBLACK."

LETTER FROM BOSTON.

BY JOHN WETHERBEE.

EDITOR MIND AND MATTER :- Your gradually improving paper is before me, and now after reading it, this Saturday night. I will take up my pen and write for it a letter and will say with Burns:

"But how the subject-theme may gang, Let time and chance determine; Perhaps it may turn out a sang. Perhaps turn out a sermon

Though let me say, the slang phrase "over the left" suggests itself at the word "sermon." By saying "gradually improving," referring to your paper, I mean no faint praise, for it struck out boldly at the start, a knight-errant in the defence of the Spiritual manifestations, and it was needed to offset the

When I receive and read your paper, I always feel an inclination to take my pen and write a word for it. I do not always do so, or often; first, my well of knowledge is not a deep one, and second I see there is no lack of interesting matter in its col imns. I did not intend, when I started on this penograph, to take your paper for my text, but I hought I would write a Boston letter, but I do not know as the subject is an objectionable one, and if I pursue it, it is possible that I may not stick to my

When I had written thus far, I was switched off of the track of my thought by a call from a highly respectable neighbor, a liberal Christian of most excellent social position, and this sudden change of base in the line of my thought, perhaps will need no apology. This visit was estensibly a business one, to consult with me about purchasing some stocks that are somewhat lively at this time. From he character of the man and his careful business position I was surprised when he said he was advised to do so by the spirits, that is, by spirits in whom he had great confidence. I am not, allow me o say, here, a great believer in the reliability of Spiritual stock speculations, but that now is not my point. This visitor was a little of the Nicodemus order but he felt as though he could say this much of his motive to me from my connection with both subjects—stocks and spirits. Although this man was of a very refined and spiritual nature, the fact that the Spiritualistic idea in its modern sense had reached him, rather astonished me, for he was a man in the social and business walks of life who one would suppose, would hardly be open to such convictions. I do not think he intended, at the interview, to unbosom himself to me, but my quick mental eye perceived a reservation that was apparent by its non-expression, and it led me to drop a word that made it as easy for him to open as

It is no new thing, allow me to say, here for me to be astonished at such instances of Spiritual experience unknown to the world, for often people are pelievers in our ism who would not have it known for the world; sometimes they are an officer in a bank, or otherwise peculiarly situated, where a knowledge of the fact would work to their disadvantage, but such persons often came to me for light, who say they know there is something in it, but such persons often come to me for or that it is true, that in a quiet way they have given a good deal of thought to it, have been in the habit of listening to its voice, etc. And thus has Spiritualism spread quietly as well as openly, till the community of religious thought is honey-combed with it, and we shall wake up some day as we did with the subject of anti slavery, and find it famous. Having been very outspoken myself, from the time I first learned its foundation to be in truth, I am often sorry that so many feel it necessary to be shy of expression, and yet I sometimes feel as if it would have been both money and reputation for me, using Shakespear's language, "to have never told my love, but let concealment, like a worm in the bud, feed on my damask cheek," and perhaps twenty years ago, if I had known as much as I know now, I might have thought more and said less, but I have always felt as though truth demanded my testimony, and so I have taken and have enjoyed the consequences.

The confession of this late visitor that has lifted

o shut his thought.

my pen from your paper to this change of thought, seems to be worth communicating, at least the interview was extremely interesting to me, and may be to the reader. This man, within a few months, had met with a great affliction in the loss of a devoted met with a great affliction in the loss of a devoted wife and some other succeeding griefs, that to use his expression, "had almost beyildered him." It seems that before his wife had died, he had casually exclude the wife had died, he had casually exclude the was something strange in them, but taking no particular interest any more than one would in any passing attraction when it was ever; but in the desolation from his great loss; never to be filled, like a drowning man catching at strawa, his state of mind calling up, and giving a little itsers to the manifestations that he once saw: "He is give to be perfer power, has been on this route for flye years, but in the desolation from his great loss; never to be filled, like a drowning man catching at strawa, his state of mind calling up, and giving a little itsers to the manifestations that he once saw: "He is give in the manifestations that he once saw: "He is give in the manifestations that he once saw: "He is give in the manifestations that he once saw: "He is give in the manifestations that he once saw: "He is give in the manifestations that he once saw: "He is give in the manifestations that he once saw: "He is give in the privately to a medium for spirit community when the privately to a medium for spirit community in the manifestations." The spirits who manifestations that he once saw: "He is give in the privately to a medium for spirit community and ballow phases of the medium for spirit community in the privately to a medium for spirit community and ballow phases of the medium for spirit community and ballow phases of the medium for spirit community and ballow phases of the medium for spirit community and ballow phases of the medium for spirit community and ballow phases of the medium for spirit community and ballow phases of the medium for spirit community and ballow phases of the medium for spirit community and ballow phases of the medium for spirit community and ballow phases of the medium for spirit community and the proposed part allowing the spirit

an entire stranger should, when "asleep," as he called it, understand his case so well, and the sitting made him feel better, and inclined him to try farther. Accident led him to a lady who was a public medium and unknown to him, and the communica-tions were at once clear and perfectly satisfactory. His wife came to him, and without his referring to the matter, explained why she could not do so through the other medium. He was sure it was his wife, for she knew definitely about his affairs and home, and the circumstances of her sickness and death, and rays him the inpost, undoubted proof of her identity. She brought also an old friend with her who I will call knoch, who was a relative, and had been much longer in the spirit life than she had. Then the man remembered this in the early and what seemed trivial manifestations, that I have re-ferred to, that this Enoch was one of the spirits that came then, and it seems had made more impression upon his wife than it did on him, for she had gone upon his wife than it did on him, for she had gone further than he had, but, just as privately into the matter, and being a woman who had property of her own, she had made some investments under this spirit's direction or advice; the husband knew nothing of it or why she had done so. He knew the facts by the evidence of the vouchers, after her death, but here in this sitting, the whole thing was explained. Now both the wife and Enoch were spirits, and their united testimony and the vouchers at home to prove it, made the interview unmistakable as to identity. Further details are unnecessary, I have mentioned what I have to give some idea how completely spirits can sometimes identify themselves. There are reasons for it in this case; here was a woman, intense in her feelings, taken almost suddenly out of her field of love and life, leaving a family needing her presence; the husband, a generous-hearted; domestic man, whose heart was in his home, these were the favorable conditions, and in the nascent state of a grief, I think for some reason, that is the time for the best communications. In chemistry, one learns that the nascent period is the time for new combinations, that is when one chemical compound dissolves, is the time when new compounds are formed; it may be analogously so with spiritual manifestations. Of course other things besides the special hour of grief are needed; the adapted medium may have something o do with the definiteness of the manifestation when another even honest medium would not fit the case. I must confess I was less astonished at the business proposed at this interview, under spirit direction, when I learned that it was the advice of such spirits as knoch and the wife so well identified, but still I do not change my views in that line of thought, it is generally best to try the spirits and after all not go too counter to your own best judg-

ment. I would like to enlarge on this point, but cannot at the close of a long letter.

After I had had this open talk with my friend he

in "phenomenal Spiritualism," not in the high ethics of Tuttle, or the divine revelations of Davis, nor in the eloquent and deep and intellectual productions of the would-be, and are, under some circumstances, the bright lights of Modern Spiritualism. This man, whose experience I have quoted, could have been flooded with ethics and swamped with poetic views of the summer land, or surfeited with learned words, or bathed and perfumed with the harmonial philosophy and still remained in the gall of bitterness and the bonds of sorrow, but a simple instance of phenomenal Spiritualism through a medium, a wife from "over the river," by the proof of her presence said to his heart, "awake from thy sadness!" and he is now awake. Discourses unaided by such manifestations would have had no such effect even if a silver-mouthed chrysostrom ut-

tered them I suppose I have written enough for one letter, yet in closing I ought to get back to the text I have wandered from, namely, your paper, and say again what I have said before, that the papers and the writers who encourage and sustain the mediums and who thus keep the sensuous proof of a future life at the front, as MIND AND MATTER and you certainly do in your city and the Banner of Light in this city does, deserve well of humanity. May the shadows of all such never be less. Selah!

A Word About Mediums

Sometime during last year an English Spiritualist returned to London, after having made the tour of America, visiting and consulting many of our prominent mediums. In reporting this tour abroad, e remarked that if he took the testimony of me diums lecturers, etc., there was not a really genuine and worthy medium in the country. Possibly this Englishman may have magnified the existing state of things, but we fear there is too much truth in his report. Is it not deplorable? Where is that prudence and charity that become those who profess to hold converse with the angels? It was a motto of one of the seven wise men of Greece— "unless you can speak well of another keep si-lence," The following lines we dem apropos to "In speaking of a person's faults,

Pray, don't forget your own; Remember, those with homes of glass Should never throw a stone If we have nothing else to do Than talk of those who sin, And at that point begin. I'll tell you of a better plan, And find it works full well,

To try your own defects to cure Ere others' faults you tell. And though I sometime hope to be. As good as some I know, My own shortcomings bid me let

The faults of others go. Now, let us all, when we begin To slander friend or foe, Think of the harm one word may do To those we little know; ------Remembering curses, chicken-like, Sometimes to roest come home; Don't speak of others' faults until

You have none of your own."

Trease mair vites rate tre only

CLINTON, IOWA, April 21, M. S. 32. EDITOR MIND AND MATTER:

Historical.

Celebrated Crucifixes in the Roman Catholic Church.

The Santissimo Crocefisso in the church of St-Dominic the Great, at Naples, is composed of coarse wood. It is valuable because it showed its grati-tude to StyThogas Aquinas by thanking him in an eloquent speech for his beautiful and instruct-

ve writings.
"The Santo Volto, at Lucca, is made of Gibress and dressed in a very pompons westment; its shoes are silver, covered with plates of gold; its head is adorned with a crown set all around with jewels. It is recorded that Nicodemus began this work, but angels coming down from heaven became impatient at the slow progress he made, finished the job themselves, and on their account the crucifix took the name of Santo Volto. How it got into the Catherina of Santo Volto. dral at Lucca is not known. First it went of itself Lucca. It remained suspended in the air until an altar was erected to support it. Curtius, the historian, says this crucifix was so charitable that on one occasion it gave one of its valuable shoes to a poor man who begged its charitable assistance. The gift was made known, the shoe was redeemed and the poor man received its value in gold. man who begged its charitable assistance. The crucifix at Loretto is famous for miracles. The angels transported it with the Santa Casa from

Palestine to Italy.

A crucifix of St. Mary Transpontina, at Rome, frequently conversed in the most familiar manner with St. Peter and St. Paul.

The crucifix at Trent is remarkable for the approbation which it gave to the decrees of the council held in that city in the sixteenth century.

The crucifix of the Beguine Nuns, at Ghent, has

its mouth open. A Nun became affronted one day because she had been excluded from a party of pleasure. The crucifix told her not to be vexed or disappointed and then invited her to be its wedded bride, and she died the next day. Ever since that extraordinary and interesting event the crucifix has remained with its mouth wide open The crucifix at Bavaria performed two miracles

of an incendiary character. These happened in the reign of Charlemagne. A fair was held at Pollingen by which means the crucifix convent and church were erected by St. Boniface. The success of this work rapidly become famous, which excited the jealousy of the inhabitants of an adjacent village named Weilhaum. They procured the fair to be removed to their village, which slackened the devotion of the Bayarians and the crucifix was forgetted but it removed in the crucifix was forgetted. gotten, but it revenged itself by acting as an incen-diary and laying the little town of Weilhaum in ashes. Notwithstanding this great public calamity, the people of the devastated town would not agree to part with the treasure. The town was rebuilt, but the crucifix burned it a second time. The fair was

There is a crucing in Cologne that supplies the people with hair, of which it has an inexhaustible supply. Its head is covered with a peruke, which means a wig. The date of this head-dress is not known. The peruke is very marvellous, for the hair is never diminished, although the devotees who visit it never take their leave without carrying away one or two locks of it.

We shall not enter into the history of many other crucifixes dispersed over different parts of Catholic countries, some of which have shed tears, others sweat blood, and others again which have stricken malefactors, blind or lame, and discovered sacrileges. Some have even restored the dead to life and given health to diseased mortals. The historian remarks "that no one but a stubborn, stiffnecked heretic," would presume to question or impugn the veracity of these brief narratives of the wonderful power of the crucifix.

There is one thing, however, which we think necessary to state. The crucifix, in the early centuries, represented a slain lamb, and not a human being. This being the case, it must have been a lamb that talked with St. Peter and St. Paul; or gave a shoe to a mendicant, or made an eloquent speech to St. Thomas Aquinas.

A Pair of Moral Reformers.

The Winsted Press, of Connecticut, says that Danbury was recently flooded with "dodgers," announcing that Mrs. Judge Watson, of Philadelphia, would hold forth in the Methodist church at that place, on the evening of the 18th of April, on temperance, and tell the people about her redemption through the power of kind words. Ed. M. Dutcher, the drinking man's friend, through whose instrumentality Mrs. Watson was rescued from the slums of degradation, etc., was announced to be present. The wife of Dutcher visited Danbury and found her husband and the woman whom he had rescued, through kind words, lodging at the Turner House. A scene ensued, which is left to the imagination of the reader.

The Press says: 'The pair sneaked out of town and the president of the temperance society had to pay their hotel bill. The little snipes now have it that the clergyyman have donned hair shirts, applied plasters to their feet and poultices to their heads and retired to the seclusion of their cells, to pass an appropriate time in fasting, meditation and prayer, to prepare them for their next united effort in their assault against sin. Organized Christianity is just the thing to turn people's attention to na-ture and its laws, and then 'men shall worship in

The Chinese Question. READING, Shasta Co., Cal., April 18, M. S. 32.

J. M. ROBERTS, Esq. Dear Sir:—Your paper comes to hand regularly and we are all pleased with the straight forward. manly course you take, especially in regard to the

trestment of mediums. Because persons happen to be sensitive to snirit influences, is no reason for placing them outside the pale of our sympathy, and treating them as ob-

jects of suspicion and contumely, as some of our so-called spiritual papers have done. Your bold, outspoken defense of them, when convinced of their worthiness, must meet with the approbation of all who sincerely love truth. My object in writing at the present time is to ask your permission to reply to a correspondent of yours, L. P. Barnes, who writes from Atchison, Kansas. He proposes to discuss, through the columns of MIND AND MATTER the Chinese Question, taking up the cudgel in their

Mind and Matter.

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A Bombshell from the Spirit World What Next?

Since the advent of Modern Spiritualism few events have occurred of greater significance than the one to which we are about to invite the attention of the readers of MIND AND MATTER. View the subject as we may, it seems difficult to over-estimate the importance of this new conquest of the spirit forces that are seeking, through Modern Spiritualism, to break the fetters which ignorance, superstition and bigotry have fastened upon the bodies and souls of mankind.

The event to which we allude is stated in the following letter of a special correspondent of the Philadelphia Times, dated, New York, May 4th, inst. He says:

"The talk of the town in educational and literary circles, is the surprise which Superintendent Kiddie has executed on his friends and the public, Mr. Henry Kiddle has been for about nine years Superintendent of the Public Schools of this city. He grew Henry Kiddle has been for about nine years Superintendent of the Public Schools of this city. He grew up in the profession of teaching, and has for nearly forty years been identified in one way and another with the Public Schools. He is a scholarly gentleman of about fifty-five years of age, exceedingly courtly in his manners, and a most diligent worker. As an organizer of educational affairs he has probably few superiors. Religiously his affiliations have been with the Protestant Episcopal Church. Mr. Kiddle now astonishes everybody by proclaiming himself a Spiritualist, and by issuing a book about Spiritualism in which he has been for two or three years laboriously spending his spare hours. The book takes the most advanced ground in regard to the communications of the departed made to dwellers in this world. It does not set Spiritualism up as antagonistic to ordinarily received religion; but takes hold of it as a new phase of truth, confirming and illustrating Christian belief. Its author does not seem to be in sympathy with the charlatans who hold seances for money, or who are Spiritualists for the sake of in sympathy with the charlatans who hold seances for money. or whe are Spiritualists for the sake of the advancement of their business interests. A noteworthy feature of the publication of the book is his intention that nobody shall make any money out of it. He says he is going to issue a large edition for cheap or possibly gratuitious circulation among the public. He announces that the special mission of the book is to convert men to Christianity. It is naturally asked how so eminent and cultured a man as Professor Kiddle ever wandered into such a line of thought and belief as to lead him to conclusions which are accepted by most sound thinkers as being decidedly queer. He claims to have founded his present belief on a protracted series of personal investigations, added by mediums, chiefly members investigations, aided by mediums, chiefly members of his own family. He, ouriously enough discovered his eldest distribute to be a supported in the departed. As to the genuineness of these messages, no support to describe to others the processes by which he arrived at his state of satisfaction. He declares his entire confidence in the mediums and the assurance that they would not deceive him. Indeed this assured confidence would seem to be his main reliance, for he admits that trustworthy proof in such matters is hard to be obtained. He also relies to a large extent on what commentators call the 'interaided by mediums, chiefly member such matters is hard to be obtained. He also relies to a large extent on what commentators call the 'internal evidence of the messages he received. Beyond this he leaves his readers in doubt. They must trust to him, and believe him as ne has believed his mediums and the people who spoke through them.

"As to the material of Mr. Kiddle's book, it is very comprehensive. Its chief attraction is not so much the arguments of the author as the communications he has received from disembodied spirits. That these has received from disembodied spirits. he has received from disembodied spirits. That mese spirits have been selected for their eminent respectability is something which nobody can deny. Saints, poets, clergymen, merchants, and statesmen, are among the contributors, and most remarkable are the contributions which they send. Shakespeare sends some verse hardly good enough for obtuary poetry. Eveny's is not quite up to the standard of poetry. Byron's is not quite up to the standard of that which is used for clothing store advertisements. Good old Mr. Bryant inferentially frowns down all poetry. St. Paul and John the Baptist utter platitudes. Pio Nino whacks his old associates over the head and seems to have turned Protestant. Moses appears, and seems to have turned Protestant. Moses appears, not as the meekest man, but as one of the most stupld, if we may judge by what he writes. "Bill" Tweed, has a good word to say for himself, and wants it understood that he is not as black as people painted him. A. T. Stewart is wandering about in an unhappy and remorseful state, conscious of not having happy and remorserul state, conscious of not having lived up to his opportunities, and knowing nothing of the whereabouts of his stolen bones. Pontius Pilate repents his iniquity. Ben Franklin, gives a little lame poetry, and Theodore Parker says that he is now the physician of all souls. The most unhappy on the whole list is poor Jim Fisk, who seems to be choking to death, yet unable to die. But there is consolation over the properties of his general the close of his general than the constant of the cons to death, yet unable to die. But there is consolation even for poor Jim, for at the close of his somewhat lengthy message he says, 'Dear Friends, I feel better.' Hardly anybody in this world or the next, could get off such a weight of nonsense as Mr. Fisk sends, without being relieved by doing so.

"The Board of Education are to some extent in a ferment about this novel action of their chief. Some say that he is crazy and will have to resign. Others say he is attending to his work with as clear a head and as firm a hand as ever. Some profess to fear that he will introduce Spiritualistic teachings in the schools, but this he could not do, if he ever so greatly desired it. Meantime he says he will stick to his work as of old, Smile at all opposition, and be as good a Christian as he knows how to be."

We have given the letter of the correspondent of the Times in full because it comes from one who reflects the views of the Christian sectarians who own and control that secular organ of the Catholic Church, and serves as an acknowledgment of the truth of some of the most essential claims of Modern Spiritualism, by those bigoted foes of that grand and important movement. Not only so; it embraces all that can be said to staunch the mortal wound which the Spirit world, through Professor Kiddle, has inflicted on the pachydermatic bide of orthodox theology.

We can truly afford to laugh at the ludicrous squirming of these surprised and smarting foes of truth, as it shows, as nothing else could, the terrible plight in which these scourged opponents of the spirit hosts are placed. It has been the custom with these self-confident and complacent assailants of Spiritualism to exhaust their resources of slander, falsehood and ridicule, in their efforts to render all who were in any way identified with Spiritualism, odious and hateful in the sight of their fellowmen. Mediums were all cheats and liars; the manifestations were all fraudulent and deceptive; those who dared to investigate Spiritualism for themselves were denounced as fools; those who accepted the proofs of the truths of Spiritualism, were proclaimed idiotic or insane; and Spiritualism itself. was condemned and piously cursed by every priestly votery of Orthodox Christianity and all his superstitious, ignorant and subservient followers.

It would seem that those in Spirit life who have in charge the spiritual movement which has been going on upon the earth, for the past thirty-one years, have concluded at last "to carry the war into Africa," and this time have succeeded in gaining a foothold within the domains of their antagonists, from which they cannot be driven, and which must ere long result in the samplete conquest of their the facts which he could no longer doubt or sup-

This time it is not a "long-haired enthrelectic This time it is not a "long-haired enthusiastic any parson who had had any experience in the re-

within the spiritual lines, but on the contrary a "scholarly gentleman," of rare mental and educational endowments; this time the captive is not a hot-headed, thoughtless youth whose imagination has run away with his reason, but an experienced and accomplished teacher in the very prime of his intellectual life; this time the captive is not an illiterate, credulous boor, but a gentleman of courtly manners and an ornament to any society; this time the captive is not an irreligious, profane and obdurate infidel, but a Christian gentleman, whose affiliations have been with that haughty and aristocratic religious denomination, the Protestant Episcopal Church; this time the captive is not an idle, careless and indifferent observer of things and events, but a careful, painstaking and indefatigable investigator of all matters to which he gives his attention. That such a man as that should have found himself compelled to surrender under the storm of facts which the spirit world raised about his ears, however surprising as a fact to those who flattered themselves that such a thing was impossible, is to those who know the power of his captors, a most natural and looked for event.

The correspondent of the Times is laughably mistaken, therefore, when he says, 'Mr. Kiddle now astonishes everybody by proclaiming himself a Spiritualist." There are millions of persons in the world who are not in the least surprised that Prof. Kiddle should have surrendered to Spiritualism, but who would have been amazingly surprised if he had not so surrendered under the circumstances that caused him to succumb to that movement. He was by no means a ready captive, for it appears that his spare hours for two or three years were laboriously spent in trying to avoid the discomfiture that was in store for him. Besides, it is said that captive as he is, to the truth of Spiritualism, his Christian affiliations are not in the least weakened by the facts that knock the corner-stone from the foundation of the Protestant Episcopal Church, with which he is affiliated, and the corner-stone of all other churches which are concerned in the propagation of orthodox Christianity.

It is very natural that Prof. Kiddle should try to persuade himself that he has not surrendered, at the discretion of his captors, but he will find out to the contrary very soon. His Christian brethren will ere long cause him to understand that they are unyieldingly opposed to an exchange of prisoners, and he will have no other course left for him but to give up all thought of again joining the ranks of those who have long since raised the black flag against the truth that has captured him.

We do not know how far the manifestly prejudiced statement of the Times correspondent may be correct, when he says, in speaking of Prof. Kiddle's book: "It does not set Spiritualism up as antagonistic to ordinarily received religion, but takes hold of it as a new phase of truth confirming and illustrating Christian belief." If, however, this learned captive imagines he can retain the good opinion or sympathy of his late Christian brethren and friends by trying to persuade them that Spiritualism is a phase of truth that is new to them, and calculated to confirm and illustrate Christian belief, he is doomed to be the most disappointed man that ever set about opening the eyes of those who were perversely and wil fully blind. No grander delusion could ever take possession of the mind than to suppose that Modern Spiritualism can ever be reconciled to, or be made to cooperate with, "ordinarily received religion." The latter is to be found only in the so-called Orthodox systems of Christian faith, belief and observance. It can have no existence riestly domination. Without priest-craft and all that that engine of superstition, ignorance and intolerance implies, there would be no Christian belief, received or otherwise. It is the prevailing delusion that without the ministrations, intermediation and intercession of priestly teachers, rulers and intermediators, that no human soul or spirit can escape the torments of hell, or attain to the beatitudes of heaven. This delusion Modern Spiritualism antagonizes absolutely, and without a possibility of compromise. It is this soul crushing delusion that advanced, wise and beneficent spirits have sought to dispel, through the phenomenal facts of Modern Spiritualism. None know and understand this better than the Christian priesthood, whether Catholic or Protestant, and hence their compact and united enmity to this most formidable and menacing antagonist of their power and interests. Prof. Kiddle manifestly supposes that Christianity has no longer any need of a trained priesthood to maintain its hold upon the religious tendencies of the Christian masses; and that the statement of facts which his book contains will suffice to teach them a new phase of truth, which their priestly teachers and rulers have so carefully and persistently concealed from them, to wit., that Modern Spiritualism and Christian Spiritualism or Christianity are one and the same thing. This, Prof. Kiddle thinks he has discovered, and without consulting his priestly Christian brethren, he has committed the unpardonable sin of making his discovery known, and he will be made to suffer accordingly at the hands of those who, at the command of their priestly masters ignore the testimony of their senses, and follow only the arbitrary commands of those to whom they look foolishly for guidance and

Why Professor Kiddle should not be content to truth which the spirit world brought to him; and convert men to Christianity, is the one evidence of his total unfitness for a position of responsibility Boston, says: within the lines of Spiritualism. He is about to

him; for, according to the Times' correspondent, "he does not appear to be in sympathy with the charlatans who hold seances for money, or who are Spiritualists for the sake of the advancement of their business interests." No doubt Prof. Kiddle is one of the "Simon pure" order of Spiritualists, and not a spiritual charlatan, or one who is in any way influenced by interest or selfishness. His charitable judgment of those who are not Pharisees of his order is must probably the result of his Christian prejudices and training. Instead of accepting the facts which left hhm no room to doubt the funds. facts which left him no room to doubt the fundsmental truths of Spiritualism, he found himself so governed and controlled by his preformed convictions of duty, that he thought only of making those facts conforms to his preconceived ideas of what was true and what false. In that spirit he seems to have set about his investigation of the import of press. As might naturally have been expected, by

evoked just that class of spirits who would lead him precisely the dance which he seems to have practiced so long and constantly. The result is, he has been keeping time to a kind of music that will eceive favor with no class of observers. If the communications which constitute the bulk of the natter of his book are of the character described by the Times' critic; it is very clear that Prof. Kiddle has been made the victim of spirits whose aim and object it was to use him to render Spiritualism ab ourd. Our own experience with just such spirits enables us to fully appreciate their doings in this

It is a very natural and common mistake, on the part of newly developed and well disposed mediums, to think that no untruthful, deceiving and mischievous spirit can or will seek to use them. They are, therefore, all the more liable to find themselves at the mercy of just such interfering and unwelcome visitants. Knowing that they would not be received or tolerated, were they to come in their true character, and having learned the methods of controlling those who are mediumistic, they resort to the most cunning and specious devices to conceal their identity. Nothing is more common than for such spirits to assume the characters of persons whose coming would be likely to be acceptable to those who are seeking to commune with spirits. This well ascertained fact places every experienced person upon his or her guard; and whenever spirits come, assuming to be the spirits of those whose presence is not consistent with the conditions and circumstances under which the communications are given, it is, as a general rule, well to notify the communicating spirit that his or her id ntity is questioned.

It is rarely, indeed, that a lying spirit can successfully evade such a home-thrust at intended deception. Especially is it necessary to be on guard whenever spirits come purporting to be Biblical characters. Such spirits are almost invariably the spirits of those who in their earth-lives made it their business to perpetrate pious frauds upon their fellowmen, in the name of religion. No tyro in spirit communion would fail to detect deception in any spirit who would come professing and assuming to be Jesus, John the Baptist, Moses, Pontius Pilate, &c. Nothing is more common than for the epirits of those who were engaged on earth, in propagating the dogmas of Catholicism, as pontiffs, cardinals, archbishops, bishops and priests, to come back as personators of Bible characters. Prof. Kiddle, having confined his communion to only those spirits who were anxious to deceive him, and use him to make the truth appear absurd, has been made the tool to arouse the whole so-called Christian world against Spiritualism.

Some weeks since we warned our readers that i would be but a very short time, before an attempt would be made to tack Spiritualism- to the Christian church. We have had ample indications of such a scheme on the part of the Roman Catholic priesthood, both in spirit life and on the earth. The Roman Catholic clergy see the utter impossibility of keeping the truths of Spiritualism, which they have so long carefully concealed, from the people; and they are seeking in every possible way still to subordinate those truths to their ecclesiastical interests. That they meditate making a clean breast upon that subject, at the first favorable opportunity, there cannot be a doubt. In this, they are aided and assisted by their spirit brethren and co-adju-

Everything connected with the startling movement of Prof. Kiddle points to the fact that he has n imposed upon by priestly spirits, to induc ualism from the Protestant standpoint; thus ascertaining how far it will be safe to follow suit in that direction; or, the experiment failing to render Protestantism and Spiritualism alike obnoxious to sensible people.

We have felt called upon to make these criticisms on the work and actions of Prof. Kiddle without having seen his version thereof. We cannot believe, however, that any one, strongly prejudiced as they may be, could so misrepresent him, as the Times' correspondent must have done, if our comnents are not warranted.

We will have more to say upon the subject when

we can obtain a copy of this remarkable book. Its mportance in any way it can be viewed cannot be over-estimated. That there is everything of danger and evil about it, in its bearings on Spirituralism and very little good we instinctively feel. Its author being more anxious to make Christian converts than to propagate truth, the whole truth, and nothing but the truth, is unwittingly doing the work of the enemies of that truth. That they will nutually be made to advance what they are now seeking to arrest, we know; and, therefore, we hail them as our unwilling helpers.

A Thunder-Clap to Theologians, Scie tists and Jurists.

On the 4th instant public attention was arrested by the announcement that Mr. Charles F. Freeman, had, while laboring under religious delusion, taken the life of his little daughter, at Pocasset. Mass. For this insensate, ciuel act, he and his wife were arrested and taken to Barnstable, where they were lodged in jail. While under arrest, and on his way to the latter place, Freeman addressed the passengers in the car, loudly reiteraconvert men to a realization of the new phase of ting his convictions that he had obeyed a divine mandate, his wife seconding him, and both exwhy he should seek to use that phase of truth to pressed no anxiety as to the future. A correspondent of the Times, of Philadelphia, writing from

within the lines of Spiritualism. He is about to attempt to Christianize the truth of Spiritualism instead of allowing that truth to advance without let or hindrance from any quarter. Can anything be more true—more useful—more beneficent than truth? Why then is he not content to receive it and rejoice thereat?

We think we can answer those questions. Prof. Kiddle, unexpectedly to himself, found in his eldest daughter a medium for spirit control, and was compelled to recognize the fact that the spirits of departed men and women controlled and spoke it? It was manifestly not a welcome realization to him; for, according to the Times' correspondent, "the control and relieve them from all human penalties. Free man was arraigned at Barnstable to-day, in company with his wife. Both maintained their composure and insist that God will justify their action and relieve them from all human penalties. Free man says that for thirty-six hours it had been impressed upon him that the must kill one of his family, but he was doubtful whether it should be himself, his wife, his oldest daughter, or the little girl. He did not tell his wife at first. He waked up at half past two on Thursday morning and told his wife what he was going to do. They talked it over together and both agreed that it was right. They then knett by the bed and prayed. He did not tell his wife when he went to sacrifice Isaac. After they had agreed to kill the child both went into the room where the two little girls were sleeping together. The man went out to the shop and procured a large sheath-knife with a long blade, singing all the way out and back. He said he never felt so happy in his life. He set the lamp in the chair and his wife stood by the bed looking on. He turned the bed-clothes down to expose the child and stabbed her in the left side. She'awoke, the does not appear to be in sympathy with the "Freeman was arraigned at Barnstable to-day, is it may seem, they all kept see and all no one after the meeting dispersed.

Great indignation exists against Freeman and all the Adventists. The latter stick together, and even the Adventists. The latter stick together, and even the Adventists of defend Erseman. Freethe Adventists. The latter stick together, and even now have the effrontery to defend Erseman. Free-man said before his arrest that if those who do not believe in God would come to his house they would see the wooderful works of Almighty God; that the child would be raised on Sunday morning and would help him preach. The extremest fanstreism; simost beyond belief, seems to inspire the Adventists: When called would be be a come to inspire the Adventists. When one of the neighbors first saw. Mrs. Freeman she answered all inquiries about Freeman by saying; the Lord will take care of that; Abraham's God will take care in never 1881 so tenderly

his child be says that the revelation has come that the child will be raised; if she is not raised by Sunday morning he will despair. Freeman is 34 years old. Before he became an Adventist he was a Methodist probationer. The officers have the knife with which the murder was committed. Mrs. Freeman is slight in form and 32 years of age. Neither of the two show any fear. Freeman said he had a chance of making a convert by killing his girl and thinks he is a second Abraham; says he loves his daughter better than himself. Mrs. Freeman echos all her husband says. Many of the neighbors of Freeman sustain him in his course, many of them being well to do farmers. An effort will be at once made to arrest some of those who were present at the meeting at Freeman's house on the charge of being accessories to the deed."

Such is the story of this most startling, and as we

think, most momentous event. Mankind are apt to become anathetic and indifferent to the drift of the current of events until some appalling occurrence takes place, which compels them to think and act for their welfare and safety. The occurrance so succinctly but comprehensively stated in the foregoing account of this melancholly affair, shows beyond all question, that there is some thing radically wrong and defective in the prevailing methods of theology, education and societary action. Had such a fearful occurrence taken place in some Savage region of the earth, amid a people whose action was controlled by ignorance and superstitious fear, it would have been looked upon as the natural result of a want of Christian teaching and a lack of faith in the sacrificial efficacy of a crucified God. Had it even occurred in some benighted region of our own land where the light of Christian theology had not penetrated, and where men's natures partake more of the brute than the man, it would be regarded as the natural outcome of unregenerated original sin. But, here we are compelled to squarely face the facts that a citizen of the Common wealth of Massachusetts, a State that has justly ranked foremost among her sister States, in this enlightened Republic, in the work of education and moral reforms; a man possessed of a most sensitive and earnest nature; a man of strong religious feelings, of more than average mental and educational endowments and beloved, respected and trusted by his friends and acquaintences; a man wlose whole heart's desire was to do what he felt was his duty to his God and his fellowmen; a man who had made the Christian theology a subject of the most prayerful research, was led to believe that he was in imme diate converse with his God; this man is controlled by the impression that he is commanded to show his faith in that God, by taking the life of one of his family, and convinced that to disregard that impression, would be his soul's perdition, he takes the life of his innocent, helpless and tenderly loved child. Placing implicit faith in the literal meaning of the words of what is called the "Holy Scriptures," he is led naturally to desire to emulate the example of those who, in those Scriptures, are said to have found the most favor with God; this sincere and ordinarily intelligent Christian man, accepting the allegorical account of the temptation and sacrifice of Abraham, the mythical Patriarch of the Jews, as not only a historical event, but as an example of imperative religious duty which was demanded by Christian consistency. Whether this infatuation, as we regard it, is or is not the natural fruits of the Christian teaching, we leave for future consideration. What we propose to do, at present, is, to throw what light we can on this deplorable occurrence, from the stand point of Modern Spiritualism. The questions involved seem so intimately connected with that movement, although not on the surface of things, that there is especial fitness in our coming to the aid of those who seem powerless to explain the mysteries in which this case seems to be

It will hardly be denied that the Christian cler gy, whether Catholic or Protestant, have with one record, since the advent of Modern Spiritualism persistently warned their followers to have nothing to do with that movement or with those who are connected with it. Some of them have denounced it as delusive and without truth; some have admitted its truth, but assign it to the Christian devil. who was guilty of the famous attempt to bribe Jesus to betray mankind; some regard it as true so far it bolsters up their muddled theological teachings, and false so far as it strikes at their usurped priestly authority; but one and all have grown hoarse in cursing and condemning the movement and all who dare investigate or study to understand its import. It is unfortunate for these reverend gentlemen that human progress cannot be arrested to suit the convenience and interests of any class of persons, however exalted, and will go on with greater or less smoothness according as it is not impeded or interferred with by those who are governed by selfishness rather than by

For countless centuries the priests, teachers and

leaders of mankind have either wilfully or ignorantly sought to disregard the fact that the human race, when done with earthly organisms, continue to live, unseen by physical eyes, and to act, as opportunity offered, in influencing the movements of earth's people. To prevent this most important fact from becoming known, the manifestations of the return of human spirits, were attributed to imaginary beings who had never had a human existence-to gods, demigods, archangels, angels, cherubims, seraphims, devils, sylphs, gnomes, undines, salamanders, fairies, brownies, &c., &c.; in a word, to everything but to human spirits. The consequence has been, that mankind, who have trusted implicitly to the good faith of their priestly deceivers. and their purpose to teach only that which they knew to be true, have been left at the mercy of vast hordes of ignorant, vicious, untruthful and revengeful spirits whose low spirit condition hold them to the earth plane where they lived as mortals. Never having themselves acquired that knowledge and information which would enable them to rise and progress in spirit-life, they know no better than to become and to continue the pest and scourge of their mortal brethren. No class of spirits who return and influence the actions of mortals are more active and systematic in their operations than are those who in their earth lives devoted all their efforts to enslaving the minds of their fellow-men, by appeals to their superstitious fears of the imaginary and falsely depicted consequences of what is called death. These spirits having learned the use and power of organized effort in carrying out their designs, make use of that knowledge to perpetuate their earthly labors, and hence they become an almost universal obsessing scourge to mortals. We believe we have, in the case under consideration, a very clear illustration of the obsessing influences of fanatical and bigoted spirits. At least we defy the production of any other rational explanation of this extreme manifestation of fanaticism and religious infatuation. It will be seen that the awful result of this Christian delusion came in the train of what has been known as Second Adventism. We will, as briefly as possible, sketch this logical out-come of this phase of Christianity.

In 1833 William Miller, a farmer, living near Pittsfield, Mass., whose early facilities for educaaccordance with his interpretation of the prophecies and after a few years of constant travel and preachwhich has resulted in the fatal dejusion which missrable fallure.

seems to have taken posession of the Second Adventists of Pocasset, Mass.

Some eight months since a spirit purporting to be that of William Miller, the founder of this sect of religionists, controlled Mr. James A. Bliss' organism and confessed to us the mistake he had made in accepting the literal meaning of the words of Christ. He begged of us that we would not reject the Scripture teachings; but that we would study to find the spiritual meaning which they conveved, and which he had lost sight of when seeking their true significance. He claimed to have realized in spirit life the mistake he had made in takeing the letter for the spirit, in his theological efforts to enlighten and reform mankind. He made us promise to search the Scriptures for their true and spiritual meaning, and that we would strive to prevent injury from his errors and mistakes.

We heard nothing more from this spirit until the evening of May 3d, when he came again and gave a communication, which we will publish next week. The latter communication is, in every respect, one that is calculated to arrest attention and lead to most important results. Coming, as it does, at the very time when Second Adventism is threatened with utter extinction, it is most significant and important. At a public circle on last Tuesday evening the same spirit controlled the medium and gave a long andmost instructive discourse. We then thought it desirable to test the control, and accor dingly asked him whether he was aware of what had recently taken place at Pocasset, Mass. He replied that he was, and thanked us for alluding to that subject. He then communicated as follows

that subject. He then communicated as follows "You are well aware of the importance to thinking minds of the communication that you have received, and which now lies upon your desk. It is with-difficulty that I speak. Opposing influences gather with you to-night. Spirit bands on the other side of life know the importance of that message to you. Some of them who are opposed to your work, while listening to a discourse that I was giving in spirit life, upon the importance of the revelation that I was to make; they communicated with other opposing influences, and the entire work of their devilish influence was exerted upon a poor defenceless medium for the purpose of discrediting the communication I have given to you; and to brand people that are honest in their convictions as insane or infamous. Time will tell you that I tell the truth here now. These arguments will be raised before long against the revelation that I have made by spirit power. I would stay longer but cannot." rould stay longer but cannot While that communication was being given there

vas manifest interfering influences which rendered it most difficult for the spirit controlling to express his thoughts. From that communication it is very manifest that Mr. Freeman, the unfortunate man n question, is a medium for spirit control, and that he was the involuntary victim of overpowering spirit influences to make him do that which would render him infamous, as a Protestant religious zealot, and which at the same time would militate against the religion of which he was about to become a public exponent. We not only believe this to have been the case, but we shall next week fully state through MIND AND MATTER our reasons fo so believing.

We cannot, therefore, but regard this fatal and melancholy occurrence as intended to compel public attention to questions that they have studiously woided and to oblige them to resort to such measures as will put a stop to the fatal and vicious operation of fanatical spirit influences of this character. We regret that our space will not permit a full analysis of this fearful exemplification of spirit obsession. We will complete what we have to say upon this point in our next issue.

Editorial Briefs.

THE last number of the Religio-Philosophical i ournai lections and general make-up. A RELIGIOUS paper, devoted to "Christ's second

coming," says that Spiritualism is the germ of the anti-Christian system; it has ruined many thousands. The editor of that paper displays inexcusable ignorance and a melancholy want of common sense. The Spiritualists can laugh at him, while they may pity his folly.

CAMP MEETING .- A meeting will be held at 3 o'clock on Sunday afternoon, 11th inst., at Washington Hall, Eighth and Spring Garden streets, to discuss the project of arranging for a Spiritual Camp Meeting. All persons friendly to the measure are invited to attend.

THERE are many readers of this paper who have interesting facts based upon personal experiences in mediumship, or as truthful investigators. Whatever they have in this line, of an authentic character, whether mental, spiritual, physical, or any other phase, particularly of form materializations, incident to the phenomena of Spiritualism, will be published in MIND AND MATTER, if narratives, of the same be forwarded to this office. Anything all of different opinions from themselves;" and will that connects the material with the not distant spiritual world is respectfully solicited.

THE report of a committee appointed by the Keystone Association of Spiritualists, to investigate the mediumship of William H. Powell, is published in another department of this day's paper. Mr. Powell savs he is controlled by the spirit of Tecumseh, an Indian chief, who, according to the report, knows more than the entire committee. His knowledge gives him the power to produce a certain something and the members of the committee with all their learning, declare themselves entirely unsuccessful in their efforts to account for it. Things are sometimes revealed unto babes and are not given to wise

THE LORD'S TABLE.—In a recent number we mildly suggested to an editor of the Church Union to form a circle for spiritual development. This suggestion was simply incidental to some remarks which he published in that paper expressive of his feelings while at the "Lord's Table." We are not aware that he has made any effort to ascertain the solid facts of phenomenal communion with the spirits of those once enclosed in earthly bodies, but if he has, we hereby tender him the use of the columns of MIND AND MATTER to submit the result to the world, be it what it may. We hope the reverend gentleman will not falter in this great, noble and redeeming work. It is of divine origin, everything in nature is such, and as such, it invites mortals to investigate; "fear not, neither be afraid."

In another part of this paper will be seen a report of an "absolute test materializing seance." This may be at once recorded as "absolute proof" of spirit existence, that is, if there is any existence at all known in nature. Analytical sceptics may well punder over it. Ignorant sceptics and superstitious people generally, may as well keep shady on the subject, and lament the absence of that brain nower which would enable them to discriminate properly in the investigation of such sacred and sublime subjects. This seance, or rather its truth, is sealed with the approval of six trustworthy persons, some of them holding distinguished public and important positions. If evidence based on the expetion were slight, began to lecture on the speedy rience of others is received, then the reader is in Second Coming of Christ, and announced that in duty bound, as an intelligent member of the luman family, to admit this account as truthful or that the earth was to be destroyed in 1843. His else doubt his or her own senses of extenses realf earnest and confident manner attracted attention, we are not to take the evidence of other people on a matter of so much importance, as this subject un-

DR. C. L. Roe, of 1388 Broadway, N. Y., a lady of fine talents, having deeply studied the various phenomena of Spiritualism, long ago determined that the largest share of the cases of insanity-so called -are caused by spirit-control alone; says "from a vivid and varied experience of such cases among friends, and members of my own family as well, I of the Scriptures in relation to the Second Coming | mould feel it a serious neglect of manifest duty did I not use the knowledge so gained for the benefit of that large class of persons so afflicted. So long as this great wrong of permitting media-crude and undeveloped, tis true—to be confined in asylums under the name of insanity, has been carelessly thrust aside by us, who of all people should protest against such a course. I have felt that one of the greatest sources of practical good has been utterly overlooked. Consequently, I propose opening an institution for the benefit of the obsessed, where they may have all the advantage of our higher knowledge on the subject. I shall have every means of strengthening the physical, for I have found that a weak and debilitated condition of the body often renders persons susceptible to a low class of influences, that could otherwise have no power. I shall also have the aid of the best clairvoyants, magnetism, and all remedial agents suitable to such conditions. I have received great encouragement thus far, and the only difficulty I have to encounter is a pecuniary one, but I feel that a work so noble cannot lack for support."

This is a subject worth the earnest attention of the Spiritualists in all parts of the world. Obsession is a demonstrated fact. By proper treatment, all media victimized by it can be relieved, as many certainly have been in different parts of the country.

·THE "Oakland Ghost," which caused an immense sensation in California, in April, 1874, is the subject of a narrative published in pamphlet form just issued, together with ancient phenomenatand a review of the Oakland committee, by Thomas Brownell Clarke. The account of the manifestations is carefully written, and printed in clear type, so as to be easily read. There is much developed under the occult forces of nature, as recorded in this pamphlet. On page 37 it is stated that Rev. J. K. Mc-Lean, an investigator said, "This is a mystery past finding out." In six weeks after making this assertion, he is reported to have said, "We find the evidence insufficient to indicate the action or presence of any supernatural, or of any occult natural agency whatever." In regard to the supernatural part of his opinion this gentleman is probably correct, but in regard to "occult natural agency," he is wrong. He should not have made this last assertion unless he could state what caused the manifestations, if they were neither supernatural nor natural. Certainly he has added to the occultness of the whole affair, and "written himself down an ass." He should know that nothing can happen on this earth outside of nature, and that this very nature is controlled by immutable laws. Where is the man who can tell the extent of these laws? Although the reverend gentleman has developed the fact that he has not brains enough to comprehend even the one law governing the manifestations which he witnessed, that is no reason why he should make the bold assertion, that there is no occult law governing them. If it is not an unknown law, pray what is it? It is very evident that he was laboring under that "diseased faculty of wonder" that overcame the "professors of the Glasgow University," and made the "Lord of the council sick."

THE COMING STORM IN EUROPE.—The Russian Nihilists appear to be bold in their intentions. The following are extracts from a manifesto of the "social propoganda" as published in the Vpered ("Forward"): "Republican ideas are a chimera. Garibaldi and Felix Pyat are behind the age." The burning of Paris by the Commune in 1871 "threw a ray of light on the future;" but the Commune "took no decisive step. It only imposed a task on the social revolution which it had not the courage to achieve itself." The new Socialist, school will not restrict itself to the "half measures of the Commune;" it "will not shrink from any amount of severity;" and will wage "a merciless war against society"-"a war of plunder, incendiarism and assassination." The Nabat ("Alarm Bell") preaches "the annihilation of middle class society, and the burial of the Old World beneath its ruins." "The institution of the family is to be destroyed, the right of property abolished, religion ignored, and even liberty disregarded as an empty question." According to the Narodnaya Rasprava ("National Execution") the Socialists will come forward with arms in their hands to execute all hangmen, traders and landed proprietors;" will "spread terror among "destroy everything-persons, things or circumstances-that disturb the work. Those who are not with us are against us, and must fall under the bullets of our revolvers." The Pope of Rome. scenting danger not a great way off, has made an appeal to the various earthly powers, to join him in the effort to establish more peaceful relations. He has also directed his representatives on the Pacific Coast of South America to tell the people there, now at war, to be more merciful in killing each other.

WE notice that the great exponent of Spiritualism, a new and outspoken liberal organ of free thought, comes to us dated with a new era, April 5, M. S. 32 (year of Modern Spiritualism). Now we do not question the right for any person to do so. In fact we have in our correspondence with spiritual publications years ago, in some instances, adopted this era; but as it was ignored by the publications so addressed, we were led to inquire into the cause, and came to the conclusion that in a business point of view it was not legal—that is to say, all business transactions in order to be legal must bear the date of the Christian era. Will brother Wilson explain his views on this subject? But fraternally, we greet you with a happy and prosperous new year; may you live to enjoy the reward of your labors.—Boice City Republican.

The Christian era was founded in error. Chronology, according to certain veteran students of history, fixesthe death of Pontius Pilate nearly a century prior to what is known as the beginning of the Christian era. Modern Spiritualism, an illuminated truth, is a very stubborn fact, of greater importance to the human family than any event ever brought to publicity. It is destined to revolutionize society by peaceful measures; to relieve the people from all false systems of religion. This time will come. Spiritualism is not now understood; it is misrepresented, ridiculed. crucified, denounced in unmeasured terms by the pulpit and the press, materialists, infidels and skeptics, but it still lives; its power is slowly, steadily and surely increasing; its cheerful rays extend from "Greenland's loy mountains to Afric's coral strands." It is the world's great redeemer from bigotry, priestcraft and superstition, and, as such, becomes a Saviour of the people from error. 11t was born on the 31st of March, 1848, in America, and the event is just as much entitled to an election the chronology of the world as any other remarks. ble epoch in history one thing is very certain, the Christian era was wrong in the beginning, and it is wrong new, and the era of Modern Spirithatian is a demonstrated fact. There is nothing illegal in ing, his disciples were reckoned at from 30,000 to quastionably is, then society will soon become an a regard to the new era a In point of elect, there is a 50,000. This was the origin of the movement hinged and the attributes of nature prove toube to difference; new, of eleven days, been difference; new, of eleven days, been difference; new,

pirit Communications

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from com municating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-tend to possess. [Editor.]

Communications received through the medium-

ship of Alfred James, May 6th, M. S. 32, as taken down by J. M. Roberts as they were uttered.

Wild Cat, the Indian guide of the medium said "The first one come here is a Quaker, you call him." This communication followed:

GOOD DAY, FRIEND :- I think I have seen thee in this earth-life. I went suddenly to the spiritlife, and thee must know I was tolerably well prepared for the change. I find that my views upon the subject of the after-life were very nearly correct, but I did not understand them in the fulness that I would do. In the change called death, thee must know that this spirit-world is not very remote. It is only remote to exalted intelligences that have advanced and progressed. But those of a lower order are very close to the earth. Always very near to their old earthly haunts. And truly I may say that a false and depraved appetite is the damnation of untold millions on the spirit side of life.

I would caution all those in a mortal state to always persevere in keeping their appetites subject to their reason. If they will do so upon their entrance into spirit-life they will invariably reach happy surroundings. To all those whom I knew in the earth-life, I send them my love as a spirit. Tell them that I have received the reward of my merits, and have to build up my happiness as a spirit upon my acts as a mortal. Thee will sign me

THOMAS P. POTTS,
Powell street, Norristown, Pa. We had a life knowledge of the spirit whose communication we have transcribed; but was not aware of his death until informed of it by his spirit. We asked him how long he had been a spirit, when he replied: "It has been some two months since I passed to spirit-life. I knew this and knew that passed to spirit-life. I knew this and I thought it thee was interested in this subject; and I thought it was my duty to say what I could to thee." knew this friend from boyhood, but do not remember to have ever spoken to him while he was in mortal life. He was long a Spiritualist and as he says, was tolerably well prepared for the change to Wild Cat announced the next one to come as

Jew. This communication followed: SIR :- "All mankind are now about to see the decline of ceremonies, creeds and superstition. In their action on the human race they have been most pernicious, and in their death there will be a great relief. Through them truth and knowledge have struggled long; and many Jews have been as earn-est in keeping this knowledge back as any other. class of people. Foolish is that religion that calls itself the chosen of the Lord. Only pure and undefiled mortal life can bring future happiness, for this is the root—the basis of happiness. If the root is diseased the tree can never be thrifty. So be wise now, and build and secure for yourself to-day, a healthy root and you will have no regrets nor evil conditions to keep you away from the enjoyment of instant happiness. Governments will change until mankind attain the knowledge and experience that will enable them to unite in one government which shall secure all human rights and destroy all human wrongs. Such a government as this will produce harmony and harmony will break down the barriers between the mortal and the spirit worlds, and the union between them shall become complete and lasting. Sign me,

A Rabbi of the Tenth Century.

GOOD AFTERNOON, FRIEND:—I wonder how know it is afternoon? It seems that I know much more than I ever knew. I'm a ghost. A pretty substantial ghost, though. Well, some people would call this a serious business, but I was always one of those that made the best of every situation that I ever found myself in, either as a mortal or a spirit; and what astonishes me as much as anything that I am about to tell about this side of life, that I am now in, that I find that this thing called hell is located in the spirit itself, and that you have a hell glowing bright in your own spirit bosom and brain, and that you carry this with you until you have atoned for all the wrong that you perpetrated in a mortal s ate. Then it rolls off of you somewhat similar to the burthen of the pilgrim. But there is one great, grand result, and it is this: that every day ends some poor struggling life that has been down-trodden, and transports it to a higher, nobler and happier condition. In cases like this, and they are many, what a benefactor death is for the relief of disappointed hopes. Sign me, HENRY ALBERTSON.

Thinking that we had personal knowledge of this very intelligent spirit, we ventured to ask if that was not the fact. A reluctant acknowledgment of that fact was made. He then said he had been compelled to come and communicate, by the importunities of his spirit friends, but that he had not expected to meet with one he knew, and that, indeed, he was surprised to find that to be the case. His coming had manifestly been in a measure influenced by the first spirit that communicated, they having been acquaintances and neighbors in their earth lives. The medium had no knowledge of either of them whatever, or that we had been acquainted with them. Both communications are singularly characteristic of these departed spirits.

GOOD ARTERNOON: - Well would it be for mor tals to study the lessons received here to daywickedness in the mortal producing unhappiness in the spirit, and truth and love and purity, helping you at once to happiness here and joyfulness here

Many parts of this world have I visited in the mortal state, and I have seen human life of all kinds from the most progressed to the least devel-I find in spirit-life that those nations or those

peoples who will neither learn or amalgamate with dvanced nations are doomed, and in the language of a passage of your Scriptures, "Will be cut down and will not be permitted to cumber the earth." This may seem cruel, but it is a law and for this purpose: These nations swept away will give place to a superior race, so that these undeveloped spirits returning to feed upon the mortal state in their old haunts in earth-life will find nothing there to feed upon, and they will be obliged to progress in spirit when they would not do so as mortals. When in this life I searched amid the records of ancient nations for wisdom, and I think that in my writings I have thrown some light upon ancient

I expect soon to give you a communication upon my favorite topic while in the mortal life-archeology. To-day I am limited to so much time. At some not very distant period I shall be prepared to give you light upon that subject, and tell you how nearly my earthly researches have been confirmed by my spiritual observations. Sign me,

SIR WILLIAM JONES. Whether this spirit was or was not the eminent Orientalist, it is not unworthy of him. Sir William Jones was born in London Sept. 28, 1746, and died in Calcutta April 27, 1794. He was one of the most learned and able men that England ever produced. Especially was he distinguished for his great knowledge of Oriental languages, histories, sciences and religions. The world never met with a greater loss than it did in his transition to spirit life when in the prime of his life and usefulness. We trust that the communication which he has promised will come in due time. If he can gain complete control he will impart information of the highest value. Notwithstanding the unfertunate experiences of Prof. Kiddle in identifying communiesting spirits, we incline to the conviction that the spirits of Sir William Jones did communicate

In answer to the spirit communication published in last week's MIND AND MATTER, as coming from In last week's MIND AND MATTER, as count of the John. McGarland, the following account of the transfer, briefly alluded to by the spirit, was forwarded to this office by Benjamin Keen, of North to an i Turper, Maine. On Saturday ovening, January 25,

there was intense excitement in Montville. Three persons were killed by a raving maniac, who was himself shot dead by a neighbor. A man named Rowell, for sometime insane, but considered harmless, was seized with frenzy and attacked the family of Mr. John McFarland, a prosperous farmer. He first shot Mrs. McFarland. Her husband coming to her assistance was knocked down, and his brains beaten out with the butt of the gun. A grand-daughter was then attacked and killed in the same nanner. A neighbor named Raynes, attracted by the firing of the gun, and the groans of the victims went to the rescue with a gun. As he approached, Rowell made a rush at him with his upraised gun, when Raynes fired. The charge took effect in Rowell's body, and he died soon after. A later account says that the only parties killed were Mr. and Mrs. McFarland and Rowell."

LOUISVILLE, KY., April 27, M. S., 32.

MR. ROBERTS:—Sir; I drop you a few lines that I wish to be published in your next week's paper, MIND AND MATTER. Sister Margaret Ayers, of New Albany, Indiana, passed to spirit life on the 13th of the present month. She was a firm believer in the truths of Spiritualism, and windicated it wherever she was. She was a loving wife and a good faithful friend. She leaves a husband, daughter and two grand daughters to mourn their loss. She had attained the ripe old age of 77 years. Thou art not dead, but only sleeping.

TO THE MEMORY OF MY DEAR FRIEND.

MARGARET AYERS. Bright spirit dear, I know you're here, Our life of toil to watch and cheer— You beckon us with loving hand To meet you in the summer land.

Where beauteous flowers forever grow, And streams of crystal gently flow, There with our loved ones gone before, There with our loved ones gone We'll meet you on the happy shore. MARY C. JACOBS

MRS. JANE AYERS.

A spirit communication to her husband Daniel Ayres, of Louisville, Ky., through the mediumship of Mrs. M. C. Jabobs.

"I am glad to see you dear husband. What a happy thought that after death we do live and enjoy our lives as well, if not better than in earth life. We go on and on to a more perfect knowledge of things. We have a beautiful home prepared over here for you dear husband, when we will walk about, and rejoice forever more. We will meet many friends of by gone days. I have the children with me. I will be with you, good-bye.

Lectures, Mediums, Brief News Items, &c. H. H. Steward will lecture at Turkey Creek on

Lyman C. Howe will return to Binghampton, N. Y., on May 18, and remain there until July.

Wendell Phillips, in speaking of the statue of Ralph Waldo Emerson, says it is "serene and full Augustus Day, of Detroit, has a good scheme on

hand to advance the cause of Spiritualism in his own city. Mrs. C. B. Bliss still remains in Washington, D. C., where she is giving well attended and satisfac-

ory seances. William Mansfield, formerly publisher of the Gospel Banner, in Maine, took morphine, in San Francisco, recently, which proved fatal.

Madam Blavatsky and Colonel Olcott, theosophists, after their arrival at Bombay, received a pubic reception there, from their friends.

Dr. J. R. Bailey, who was very ill during the past winter, is sufficiently restored in health to again take the field in the cause of Spiritualism. Wm. Peck, materializing and physical medium of England, has arrived in Philadelphia. He was the first medium of the celebrated Cardiff circle.

Dr. James Cooper is delivering lectures of a liberal character, in Liberal Hall, Bellefontaine, Ohio. Lis last subject was, "The True Mission of Jesus Dr. Farnham, of Warren represented as a clairroyant of extraordinary power, has been entertaining many friends at private seances, in Alliance,

Fred. Douglass, it is stated, said in a lecture at Staunton, Va., the other night, "it is a mistake for a negro to go north; a negro in a snowbank don't

Mrs. Katie B. Robinson, celebrated trance-test

nedium, has returned to Philadelphia, from New

York, where she had been on a professional visit of several weeks At Grand Rapids, Michigan, there is increased activity in Spiritualism. Silently the cause is on

ward. It presents an invulnerable front to the shafts of all its enemies. Mrs. George A. Brigham, a resident in Nebraska, s said to be an excellent clairvoyant. Recently there have been in the family wonderful spirit manifestations. Several other members of the fam-

Mrs. Mellon has recently given a number of materialization or form seances, in Glasgow, Scotland, without any of the "dangerous symptoms of Bishopphobia." This is a newly-coined phrase in Scotand, as a set-off to the "diseased faculty of wonder" that recently injured certain professors and

clergymen. Dr. Slade is about to return to New York, and Mr. Eglinton, at Cape Town, to England. It was expected at Hindustan that one or both of these great veteran Spiritual mediums would visit that place pefore returning home. There are immense numbers of Spiritualists in the East Indies, but they have no organization, or local centre, through which their general wishes, names or addresses are

The public should continually bear in mind that Spiritualism cannot be exposed, unless as a sublime and sacred truth. The mountebanks who claim to expose it as a fraud are themselves frauds, like Bishop, who deceived the clergy in Scotland. Perhaps he was facilitated in this business by complimentary letters given him by "distinguished divines" in New York, who were also afflicted with that "diseased faculty of wonder," but did not know

Spiritual Conference.

The "Keystone Association of Spiritualists," holding their conference on Sunday afternoon at Lyric Hall, No. 2591 North Ninth street, has reently had very interesting services. The platform is broad, and affords ample room for very pleasant and happifying recitals of spiritual experience Plants and flowers are occasionally received through spirit agency. Mediums, under special control ot unfrequently take up the subject or theories of the addresses, and give their views, opinions and sentiments, showing conclusively that they are frequenters, or vis to s to the conference, and feel an special interest in the exercises of each occasion. On last Sunday afternoon, the Hall was filled with an intelligent company, male and female, rotwithtanding the rain. One medium, under special inluence, performed upon the piano with harmonizing effect. Another medium took up the subject matter of an address by a member, and between the invisible spirit and the spirit in the body there was an exceedingly interesting time.

Eddy's Seances.

DEAR SIR :- I have this moment read an article the Olive Branch, implicating Wm. Eddy, which believe to be false. I have been staying at Moravia for some weeks, attending seances of William Eddy's. The manifestations are beyond my expecations. We can see Mr. Eddy at the same time that two or three spirits are walking about. Children, Indians, men and women appear. It is won-derful to see. I recognize my father and mother and other friends and talk with them.

Yours, R. G. LIVINGSTON. Moravia, April 26, M. S., 32.

J. J. Cranmer, of Valmont, Boulder county, Colorado, writes: "I am a true believer in the blessad. spiritual philosophy of which MIND AND MATTER is an earnest advocate. I hope you will continue to discharge your duty efficiently in the good cause, steadfast, upward and onward, battling for the right, encouraging freedom of thought, which leads to an intelligent faith founded on enlightened

Spiritual Conferences at Lyric Hall, No. 2591 North 9th Street, April 27, 1879. Report of the Committee appointed by the "Keystone Association of Spiritualists" to investigate the phenomenon of denominated spirit-writing in Wm.

H. Powell. The Committee was appointed on Sunday, April 6th, 1879, and consisted of W. Paine, M. D., chairman; Reuben Garter, M. D.; B. T. DuBois, H. H. Clayton, Francis J. Keffer, John P. Hayes, A. Law-

According to arrangements, the Committee, in connection with Mr. Powell, met at the office of Dr. Paine, No. 250 South Ninth street, on Thursday evening, April 8th, 1879. Mr. Powell passed into a state of somnambulancy, or catalepsy, that he denominates spirit control when his pulse became more full; respiration increased from 18 to 25, face flushed, the carotid vessels throbbed, and the heart had a labored ac-

In the course of three or four minutes he signi-

fied the want of a slate, and commenced to write with his index finger. This finger was then washed with strong soap and water, and the entire Committee examined it to see that there was nothing on it previous to the effort to write. After writing messages on slates, this abnormal condition disappeared, and Mr. Powell, conscious, talked as freely as before. In order to make a more careful test of this peculiar phenomenon, his sleeves were rolled up, his hands, arms, and face were washed in strong soap and water, then in a solution of muriatic acid of sufficient strength to destroy any calcarious substance that might be secreted about him. His finger nails were pared and carefully scraped; perfectly new slates were furnished, and in a brilliant light, every possible precaution was taken to detect fraud or deception. In a few moments Mr. Powell passed into a

The experiment was repeated seven (7) times. and in every instance with the same results. He also took hold of the index finger of a member of the committee, and there appeared upon the end of his finger a similar substance, with which he could write with this finger, as well as with his own. The moment he let go of the finger the substance would drop off, but in most instances was retained as long as he had the finger grasped between

similar condition as that previously mentioned, and with his finger extended, in view of all, there ap-

peared a soft, pulpy mass with which he could write with perfect freedom

The finger nails of the member of the Committee through which he wrote was also washed and scraped, and carefully observed; the committee are positive they did not come in contact with any substance after the washing and scraping, until they were applied to the slate, where the substance exuded and writing was executed. The slates were marked with acid water and very precaution taken so that no substance was on the slate at the time of the application of the finger. This substance could be seen exuding from the finger while Mr. Powell was in this state, and several pieces were obtained and subjected to careful chem-

ical and microscopic examinations. The microscopic appearance was that of albuminous cells filled with a pigment. There were also fragments of cuticle and epiphytal structures. The chemical analysis showed the substances were composed of albumen, starch. phosphate of lime, and phosphate of ammonia, with an amorphous pigment matter without any traces of lead, slate or other substances ordinarily used for writing on slates. During the experiments the hands were covered with towels, handkerchiefs, etc., and yet the sub

stance would appear through them.

The committee have also resorted to all other accessible means to account for this phenomenon, on other principles than those claimed by Mr. Powell. and their efforts have been entirely unsuccessful, so that they are perfectly satisfied that there is no de-ception or fraud, and that Mr. Powell is not conscious of the production and nature of the phenom-We therefore submit that it is one of those pecu-

liar physiological manifestations that we cannot account for, and as such respectfully present it. WM. PAINE, M. D., B. F. DuBois, ALFRED LAWRENCE. REUBEN GARTER, M. D.,

FRANCIS J. KEFFER. On motion it was resolved, that the report be published in MIND AND MATTER, Banner of Light, Voice of Angels, and Religio-Philosophical

CORRESPONDENCE.

MIND AND MATTER: Dear Editors:—On last Sunday morning I attended the first of the present series of lectures, given through the mediumship of Mrs. C. Fanny Allyn, under the auspices of the First Association of Spriitualists of Philadelphia, at 810 Spring Garden street. The large hall was well filled with an intelligent and attentive audience of ladies and gentlemen, who seemed well pleased; which was

often expressed by audible approval. One of the phases of Mrs. Allyn's mediumship is the answering of questions, which are written and handed in by any person in the audience. One of the questions on this occasion was, "are cabinet and dark seances beneficial to the cause of Spiritualism, as they are conducted?" I pass over the animus of the writer of that question, who evidently desired a negative answer, by tacking on to the question proper, "as they are conducted," and proeed to give the answer to the question. The medium paused a moment and with one

of her inimitable shrugs of the shoulders, replied "It depends altogether upon who attends. imes could have said no more; and though I could feel that the answer was not relished by all, it is a subject well worthy of the careful consideration of all who attend seances, or who desire to investigate the various phenomena. Let people understand hat the elements and influences which they carry with them to seances, will, in a measure, be reflected in the various manifestations which take place, and they then will take more pains to carry with them the proper influences to harmonize the conditions, and by making the audience what it should be, they will soon find that what they receive will be more satisfactory and there will be less cry of fraud about mediums, because the fraud will have been removed from the persons attend-

Is not trance or inspirational speaking as much a phenomenonias rapping, table tipping, writing, or any other phase? Why is there this hue and cry raised by Spiritualists about phenomena? Many of our "high toned" Spiritualists claim to have developed up higher, above phenomena. What have they developed up into? How did they get there? Is there room for any more? Does it cost anything to get there? I do wish they would inform us omething about it. Even there, in their high and exalted position, on that plane of transcen splendor and etherial loveliness, I trust that they will never forget that, "It depends altogether upon who attends.

KIND WORDS. P. R. C. Tupper, of Randolph, Portage county, Ohio, writes that MIND AND MATTER is a rich treat to Spiritualists and others who admire an ably conducted first-class progressive journal. • • Dare to do right and continue with courage to defend that much-abused class called mediums; spirit communion is far too sacred to be trifled with, and the true medium of all others should be firmly protected in their individual rights. Beware of that class who are ever ready to cry fraud.

Ella V. Gibson, of Syracuse, N.Y., writes: Many thanks, etc. I look for much pleasure in the dis-cussion between yourself and Mr. Jamieson. Your editorials are splendid, especially those upon the "Holy See" and Archbishop Purcell. I cannot express myself in regard to loyal Protestants endors ing and assisting such men except on the grounds that the two great branches of the Christian church will unite to crush out free thought, and if there are any grains of truth in the sheaves of old theolo gy, they will be separated in the winnowing pro-cess of practical good sense and demonstrated fact.

J. A. Sanford, of Neenah, Wis., says, in subscribng to MIND AND MATTEB: I was a subscriber to the R. P. Journal since it was started, until within the past year. When it began to take the course pursued by Saul and others in olden times, of put-ting down all madiums who did not wear the priestly robes, I quietly withdrew my subscription; and any happy to be enabled to take your vigorous and substantial paper.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Bobinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No 394 South Dearborn Street, Chiengo, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner;

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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N. B.—Mrs. Robinson, will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

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The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. ROBINSON'S TOBACCO ANTIDOTE. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of \$2.00 It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this anti-dote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 394 South Dearnborn St., Chicago, Ill.

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Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads One box of the remedy is usually sufficient to effect a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 394 Dearborn Street; Chicago, Ill. Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which recured thousands of poor sufferers, one of which re

Mrs. A. H. Robinson, 394 Dearborn Street, Chicago, Ill.—Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN AERNAM,

Little Valley, N. Y., March 20, 76.

Mrs. A. H. Robinson, 394 Dearborn Street, Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,

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JAMES A. BLISS—Developing and Trance Medium, 713 Sansom street, Phila. Developing circle every Tuesday evening, at 5 o'clock sharp. Persons possessing any mediumistic powers whatever will find them improve by sitting in this circle. Any member of the circle desiring to develope the Materializing phases of mediumship, will be allowed to sit in the cabinet for that purpose and receive the benefit of the influences of the band of spirits that direct the manifestations through Mr. and Mrs. James A. Bliss. Admission 25 cts. None admitted free.

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Pennsylvania Society of Spiritualists. Pennsylvania Society of Spiritualists.

The thirteenth annual meeting of this society, will be held for the election of officers and other important business which may be brought before the meeting, on Saturday, May 17th. M. S., 32, at 10 a. m., and 3 p. m., also on Sunday at 2 p. m., at Academy Hall, 810 spring Garden street, Philadelphia. Spiritualists not only throughout this state, but in New York, New Jersey, Delaware and Maryland, and others are respectfully invited to meet with us, as our constitution does not confine its officers or members to this state, but to the friends of the cause everywhere. The friends expecting to meet with us will please consult with their riends in their section as to the feasibility of holding a camp meeting this summer in some locality near the city of Philadelphia, so as to come prepared to take such action as may be necessary to meet the wants and desires of Spiritualists and their friends in the above named States; and if thought advisible to choose the proper officers and committees to make the above named States; and it thought so to make choose the proper officers and committees to make all necessary arrangements for the mount of the duct and to take charge of the same. We shall be pleased to receive letters from the friends as per above of such as cannot be with us so we may have their may reason together. We believe of such as cannot be with us so we may have their thougts that we may reason together. We believe there are thousands of Spiritualists in this section of States who would be glad to have the opportunity to meet together that we may know each other and so compare our thoughts and ideas, that we may be the more drawn together in brotherly love.

J. H. Rhodes. M. D., Pres., 6066 Vine st., Phila.

Joseph Wood, Sec., 1506 N. 7th st., Phila.

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THE SPIRITUAL ARREST

PROSPECTUS FOR VOLUME IV.

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Original Poetry.

I PRAY FOR THEE.

BY J. WM. VAN NAMEE, M. D When the morning first is dawning, At the glorious birth of day, When the sunbeams brightly shining, Drive the darkness far away, Then, for thee, my dearest friend. To heaven I humbly pray.

When the twilight softly settles O'er the hills and valleys fair, When the vesper bells sweet echo, Floats upon the balmy air. Then, for thee, my dearest friend, I lift my heart in prayer.

When the midnight, dark and dreary, Falls upon this earth below. And the little stars in heaven Shine with feeble, flickering glow, Then I pray that heaven will guard thee, That thy life no harm may know.

AMERICA NEW BORN.

ASYMBOL PROPHESY, THROUGH THE MEDIUMSHI OF MRS. SALLIE L. MECRACKEN

I see a hand, from out a cloud, Waving aloft a snowy shroud; Thear a voice in accents plain. A governmental death proclaim. I see the trees, wet with the dew, I hear the wind go sighing through; I see an eagle soar to find, A rest away from human kind. I see a torrent rushing down A mountain high, with bear rocks crowned: I see a stag that stands at bay With antiered head to bar the way; I see a moon sail high o'er head, Within a cloud she makes her bed; I see the rain come pattering down On mountain, valley, glen and town; I hear a voice upon the blast, Its cry is, "woe while this shall last," I see a flag besmeared with blood, I hear the roaring cannons thud; I see the bayonets bristling gleam, I hear the angry bugles scream; I see the fallen friend and foe; I hear the challenge, "who dare go?" I see a banner trailed in dust, And on it are, "Thus be, it must." I see a horseman gallop wild, And in his arms he bears a child. "The new born babe!" he loudly cries, And shouts from all the nation rise. I see the eagle settle down Upon a valley seared and brown,-Its wings are clipped—it walks apace, With anything but bird like grace; But still an eagle will it be To represent our liberty Its wings will grow again to soar, As it had done in days of yore, And arching trees of verdure green With mountain, valley, dale and stream Send forth a shout with nature's voice. To symbol forth the word "Rejoice"

SPIRITUAL VAMPIRISM AND KIN-DRED SUBJECTS.

No. 4. Controlling spirits are the sentinels and guardians that guard the entrance ways between this sphere and the world of spirit. They are representatives appointed and ordained by the courts of the supernal world, and their ways are "without variableness or shadow of turning. The people of the earth sphere are as children under the guardian ition of these representatives of pernal sphere. No new born spirit however low down in the scale of development, or however high up, are entitled alike to the same care and attention; for these attendants are ever graduates in the school of millennial perfection. It is said that new born spirits gravitate each to their appropriate sphere. I doubt very much whether there is much gravitation in respect to the sphere they may occupy in the world of spirits. The new born spirits, as I have before stated, fall into the hands wise guardians, who, we must conclude, will have something to say in relation to the sphere. school, or department of tuition most appropriate to each, and any passion, feeling, or natural gravitations of any kind must have but a minor hearing in this respect. These new born spirits stand in similar relation to their guardians as do the plants in garden to their gardener. The missions of these supernal representatives are as diversified as are the missions of the governmental representatives of the people in the earth sphere. There is a spiritual congress that governs the affairs of the nation. There is a spiritual legislature that governs the legislature of the state. Each instrument for spiritual manifestation is governed by a competent spiritual manager. And so it is with all the occupation each individual is in some respect, controlled by spirit qualified to guide and direct in each occupation, or profession. This numerous company of directors constitutes a grand organized whole; each individual is competent to fill his place, and obey the supernal law of his mission. Each individual spirit control is in complete and instant communication with all the parts of the grand organized whole. Nothing can transpire in any part of the domain that may not be known in stantaneously by any individual of the organized whole, for each member is bound by supernal law not to reveal to the children of earth every new truth which such children are not fully prepared to utilize for humanitarian purposes. The spirit controls of orthodox clergymen, never reveal to them the fact of any dogma which such clergymen have imbibed by false education or otherwise. All erroneous conclusions are tenaciously adhered t till discovered by some process other than by direct revealment from spirit guardians; for such revealment would be a violation of the supernal law of guardianship. There may be, however, rare exceptions to this rule, and even these exceptions can no other than a result of an act of pure wisdom on the part, of a spirit control. As a paramoun exception, may be mentioned the fact, of a supernal revelation through a supernally designated and prepared medium; and even in such case, usually the medium supposes or believes that he or she has wought out by his own mental powers the facts of the revelation which he calls an invention or a dis covery, while the real fact is, that his control has for perhaps a long time been educating him in this direction by the reverse processes, and the impress ion of leading ideas in connection therewith. In other words, the control makes an impression of an idea in the direction of the discovery to be made, without making a full revelation of the real truth to be revealed. Or if the full truth is impressed upon the mind of the recipient, a contradictory impression is made, leaving the medium in a condition compelling him to exercise his or her reason and judgment, in relation to which impression is true, or which is false. If the recipient fails to render a correct verdict, he fails in the revelation; if he decides correctly, it may be called a revelation. or more properly, a discovery or invention; for really, it is the result of an exercise of reason and judgment. But such mental exercise may have been wholly dependent upon the spirit impressions wise ly directed. Thus a new truth, discovery, invention, or revelation, almost invariably is propagated through a single recipient.

Spirit impressions then, are, as a rule, unreliable as relates to a new truth or invention. Spirits may, in certain instances, through certain designated mediums, relate certain existing unimportant facts that have no bearing in the direction of permanent benefit to humanity. Helen Mar may have arrived at the wonderful truth, in relation to mo lecular action, indirectly, by mental study; but such mental study may have been wholly depend-ent upon spirit impression. Or the main principles having been previously revealed through other meome, as it were, a wise gift to humanity, and being no infringement upon the vested rights of others, may have been given through her by her control, as second-hand property, in some respect independent of her mental organism. The principles or truths advanced by Helen Mar, in reation to "molecular action," are substantially the same as I undertook to make public many passes yet his devotion to the church was such as to make a speciful and by neglect of duty and the unpreparedness of the public mind to accept of the same. I district they exercise of the church and partition of the church was such as to make the church and partition of the church and partit

through Mrs. Richmond, Mrs. Brigham, Mr. Collville, and other noted inspirational mortal and trance peakers, embrace moral truths or ideas not before advanced or entertained by the progressive intel-lects of the age. The controls of these mediums ssume the names of some noted persons "gone before," and proclaim only the sentiments of such noted ones, or purport to be the sentiments of such, though oftentimes the sentiments may be widely at variance with the sentiments of the one represented as advanced in earth life. And sometimes that which is entirely false is proclained as truth, as a means of awakening the dormant reason of hearers. There is always a vein of wisdom connected with these instrumental discourses, and the hearer, after all, is left between doubt and credulity. Real knowledge is a boon seldom attained unsought and untoiled for. The most reliable mediums are those who have previously attained and are cognizant of the truths uttered through their organism. The facts above related have called out the extreme criticisms of Denton, Coleman, and many others. These critics may state facts, as I have done, but as true Spiritualists, have no ethical right to condemn inspirational or trance medium ship, or any other mediumship, and labor in the didirection of their suppression. Fraudulent medimuship, so-called, is yet an unsolved problem with most investigators. The only key, it seems to me, is the one I am endeavoring to describe in language simple and without rhetorical nicety or grammatica accuracy. I may give abundant occasion for criticism, in relation to language used, but I shall en-deavor, certainly, not to be misunderstood by independent, unprejudiced, progressive minds, in relation to the true character of the key in question; and of which I mean to be more fully understood before I get through with my "story."

It is an undeniable fact that there are those who, with all the opportunities for investigation required for full convincing proofs of the astounding facts of spiritual phenomena, reject in toto the real truths in relation thereto. Col. Ingersoll, Seaver and Mendum, of the Boston Investigator, and many others, not excluding the dogmatical priesthood, or thodox and heterodox. And in very many cases o these opposing elements, no doubt, the influence of the controlling spirit of the opposer or skeptic is responsible for the antagonistic spirit manifested; and such controlling influence can be no other than that which is wisely ordered. Is it possible that the guardian or controlling spirit of these highly intelligent opposers is ignorant of the facts in the case? I am well aware that it will be argued by the vampirist or the be-liever in spirit vandalism that these opposing elements in society are dishonest in their motives and that, consequently, they attract, by natural affinity, dishonest and selfish guardians. Rather undesirable guardianship this! It is claimed by many that clairvoyance is a sixth sense, undeveloped except with a few, and that this few are capa-ble of the cognizance of scenes and acts that transpire, not only in their immediate vicinity, but that distance is no obstacle to that cognizance. A. J. Davis claims that he can, with his clairvoyant eyes, explore the far-away planets in the univercoelum, and describe accurately the character of their inhabitants, and their good and bad acts. Now, with such discriminating eyes, is it not strange that Mr. Davis, or some other clairvovant, is not able to obtain the least information in relation to the whereabouts of Charley Ross or give any clew to the transactions of his abductors, though a reward was offered that must seem a sufficient inducement for Mr. Davis or other seers to make an unremit-ting search for the lost boy. What are facts in this case are facts in other cases of crime; though, as an exception, there are cases where all the particulars are given in relation to a murder or other criminal act; but be it understood, that in all such cases the information is given unasked for, thus affording the evidence that spirits can, in wisdom, produce evidences of criminal acts, and that spirits are cognizant of all criminal acts there is the fullest evi-

It is also quite evident that guardian or controling spirits are bound, by the laws of their mission, profound secrecy in relation to such acts; and to reveal to mortals no truth that the supernal judiciary decide it to be wisdom to withhold. As little children cannot see why they cannot have the looking-glass and hammer; so the children of maturer years cannot see why the spirit guardians do not impart the knowledge sought for. If controlling spirits are vandals and cuttawa, why don't they go into the banks and other depositories of money and carry away and supply the apparent needs of their earthly friends of such spirit vandals. It is true that in exceptional cases there are spirit hauntings that at first might seem the work of vandals or wicked, mischievous or vicious spirits; but with a knowledge of the key to these mysteries it will be seen that there is a wise purpose in these phenomena. These are problems for solution; but so long as the key is not found, by which these mysteries may be unlocked, the producers of these phenomena will bear the name of vandals and kindred titles; and these hauntings continue till the true solution s generally understood. Evil is evil until we learn that it is good, and that these phenomena are divinely ordered.

Let us look around and behold the manifold evils that are rife in our world, and then ask our higher reason who controls the affairs of our world—deity or devil? If the omnipotent power is divine, all in all, whence comes the evil? I admit that the terms good and evil, with the present imperfection of language, cannot be dispensed with; but this does not underrate the fact that "all evil is but undeveloped good." The present popular spiritualistic view of the condition of spirits in the second sphere makes God an imperfect being, the same as the hell dogma. And, furthermore, it places the supernal world beneath that of our world, in the matter of facilities for educating and reforming the undeveloped. When we become acquainted with the fact that the manifestations of evil are but the elimination of the intellectual dross, we shall better understand the true mode of facilitating the developing processes. The developing processes, intellectually and ethically, whether individually, collectively or universally, move in cycles with an aphelion and a perihelion, and in divine order. Good and evil being interchangable motors, cause action and reaction. Evil may be considered the action, and good the result or reaction. For instance, Christendom, in the developing process, moved first in the direction of intolerance, until its maximum or its aphelion was reached, as indicated by the inquision, the rack, the stake and faggot, and the blue laws of Connecticut. Thence a reaction until a perihelion is reached, which is indicated by the condition of harmony. The maximum of intolerance may be considered the prime motor in the process of a higher plane of development, and the minimum may be considered another "coming

The coming of the Christ Jesus, was merely an embryotic development, or "miraculous conception," and the birth of Christendom. The child thus oorn passes through the developing processes the same as all other children. At first quite innocent, then active to the summit of evil, then reaction to the level of a semi-millennial condition, whichaccording to Mrs. Richmond or her control—to complete the cycle takes about 2,000 years. But this I do not know, but the order of process I firmly believe is, in a great measure, as I have stated; and the same applies to individuals, and an entire cycle is seldom performed during an entire earth-life time; but the process continues just the same in spirit life, but a hundred fold quickened. A cycle is made up of numerous smaller cycles of apparently unequal lengths. Thus, man is continally changing, in a certain measure, from better to worse, and from worse to better. Again, these latter cycles are divided and subdivided so that a person may be evil inclined one day and the reverse of this the following day—or the changes may be hourly. Thus, a person may one day feel gloomy forbodings and the next day or hour be heerful. These changes being entirely unaccountable, only as the effect of spirit influence. D. G. MOSHER.

LIGHT FROM THE LIPE TO COME

EDITOR OF MIND AND MATTER:

Dear Sir :- The following communication purporting to come from my brother John, was received on the 29th of August, 1875, through the mediumship of Mr. Rugells, of New York. It was spelled out by the well known process of rapping, as the alphabet was called over. It is proper to state that my father was a strict Presbyterian and all of our family were members. Brother John was a strict adherent to the church; was one of the elders at Elysburg. Northumberland county, Pa., formany years. Although a man of limited me

men, was such as to commend him as an example for emulation by all that knew him.

This short history I deem it increasing to state, for the purpose of properly having your readers to understand more fully the purport of the following communication.

In order, however, to more fully elaborate the facts and circumstances, it will be necessary to give the incidents taking place three days previous to this communication. I was engaged in preparing the right of way for the Lehigh and Eastern Rail-way and was stopping at Milford, Pike county, Pa One night at the tea table the conversation turned upon the subject of Spiritualism. After tea, a lady boarder said to me, that she could put her hand upon a table or chair, and it would move and folher. I remarked she was a medium and should cultivate that extraordinary gift. It was not long thereafter until I was sent for to go to her room. I went, and in company with her mother and daughter, we sat down to a table. In a short time the table commenced to move and I called off the alphabet and the name John was spelled.

Q. "Is this Brother John?" A. "Yes," by raising the table three times. Q. "John, you have ascertained that spirits do return to earth and can communicate?" A. "No." By one distinct motion of the table

the spirit?" "No." O "Then you think you can't return to commuicate with us?

Q. "Is it a fact then, that there is no return of

A. "No." O. "Do you not know that you are at this time alking with me?" To this question there was no response.

Q. "John, was I right in my view as frequently xpressed with you? A. "No." Q. "Then were you right in your views; and is

Christ the salvation of the world?" A. "Yes." Q. "Then I am all wrong, and there is no escape from eternal punishment except through the atonng sacrifice of Jesus?"

A. "No." Q. "Well, John, you know that is not my opinon. I believe we can go on to perfection in proession throughout eternity, and that all of our misdeeds in the earth life will meet with their just re ward in spirit life, that there is no escape from the penalty attaching to every act that our inward

conscienciousness will not approve." A. "Only through the blood and sacrifice of our Lord and Saviour can we enter into the Kingdom Q. "Well, John, I would not make a mistake for

the world and I know you are where you can find out, and now I wish you to ask for that divine assistance. Seek for truth first yourself from all preconceived notions; and I will give you an opportunity in New York to communicate to me the facts of your research." This was agreed to by the movement of the table as described. Now dear reader, we come to the communication as follows:

My dear Brother :- I wish to talk to you and my message is long, and as I do not wish to annoy any one, I would prefer to be alone, and if I commend would like the balance of the evening." I would here remark that there were three other persons sitting at the table at that time and they

withdrew as per request of the spirit. The com nunication then continued. "I wish to tell you my experience and what have been through in the last forty-eight hours." My reply was; well, very well, go on.

"My dear brother, I am most happy to meet with you to-night. Indeed, I may say, it is the happiest of my consciousness, for I see the dawning of a great and mighty flood of light upon my spirit; you save much truth and light in our last conversation, and I sought earnestly and sincerely, with a prayerful heart for the light, for I felt you were sincere and meant all you said. So I knocked, and the door of light was opened unto me.
"I sought and I found, and I have since learned

much from your loving wife, for she told me her experience; and I wanted only the truth, for I have been searching about a year for God and Jesus and I found them not. I thought I was in heaven, but I did not feel myself in Abraham's bosom, nor sitting at the right hand of Gros, so I thought I must be in hell, and I prayed to Jesus to rescue me. I then concluded I was neither in heaven or hell, but must be on trial and in purgatory, for an old priest met me and told me so. I then thought I surely was in hell; I prayed to Jesus for relief and none come. I then met you and talked with you, and felt that I must stand firm by Jesus, and Jesus was my war cry, and I expected then that by saving your soul I should find some peace and hapiness but even then none came.

I then prayed for my wife, and she came in a halo of glory, and she told me heaven was within, and that you had given the light, and that if I would follow her she would take me to my father and dear mother.

Then that heavenly mother's face, more beautiful to me than the face of the Virgin Mary, burst upon me and overwhelmed me, and I begged for even a crumb of comfort. She gave me an abundance. She then took me again in charge, and had me to converse with your dear wife Elizabeth; she told me of her position to you, and her regrets, and what relief she found when she sought for knowledge in spirit and truth.

I was next taken to William, and he said though his sins had been as scarlet, they were as white as snow and forgiven, and that you blest him for the part which he played with you, for, though you suf-fered much you found the font of eternal truth and drank deep of its pure and saving waters.

Now, my dear brother, these facts overcome me, and for the last twenty-four hours I have been constautly with you, learning and being taught both by you and by those with whom you hold conversation. and by sacred, great and wise who surround you. I am now happy; I see the light; and I shall make eternal warfare upon bigotry and superstition, and the present forms of religion, which only bind and fetter the soul and bring misery; for it is all a transitory structure, built upon the sand, and the mighty waves of eternal truth wash against it and it is rapidly being swept away, and O! what incomprehensible relief I have found to day.

I wanted to thank you every moment, and bless you for yielding to my prayerful request to say a few words, that I might feel even more joy, for I have verily found the Holy Comforter; not that which the old musty orthodox religion taught me, but that which an angel mother's face alone can teach and make its truth be felt in every fibre of our spiritual existence.

O! my dear brother, again I thank you ten thousand times for your great interest in my behalf; for you gave me the cup of pure water to quench my parched tongue; and I have, of its spring waters found comfort for my spirit, joy to my soul, and peace to my mind that passeth all understanding. now see through a clear and beautiful glass that annot be dimmed.

I again thank you with the whole earnestness of ny soul, and will ever assist you in all noble undertakings, for you will do good; I see that you are messenger carrying glad tidings wherever you go. Your affectionate brother,

Now, dear reader, this communication has many grand tests in it that, from my standpoint of reasoning, what better conclusion can I come to than the one it purports to be, viz.: a communication from the spirit of my brother. The family names and incidents that are well known to me, related in the communication, are such as to fasten conviction upon my mind of the truth, related in this wonderful history of my brother's life in the spiritual world. The slow process of getting word by word spelled out by calling over the alphabet still makes t more convincing, as I wrote it out just as the letters were selected by the spirit, as they were called; I may be censured by many who are well acquainted with myself and family, but I conceive, though all the world should condemn me, yet I should not be excused from withholding from the public such important information touching our verlasting happiness and the incentives to extricate ourselves from the many creeds and teachings of Churchanity. No, dear reader, every act done in the physical life (that a clear conscience can not approve,) has the penalty to pay in the life to come, and the time has come wherein the would-be teachers of religion should be made to feel that they are the blind leaders of the blind; that Christ was a mediator and a medium through whom the angels of God, by His Divine command; was sent to impart, through his physical organization, the facts of mmortality.

Yours respectfully, That REPARAGE



CHILDRENS' COLUMN

PRETTY IS THAT PRETTY DOES. BY ALICE CAREY.

The spider wears a plain brown dress, And she is a steady spinner, To see her quiet as a mouse, Going about her silver house. You would never, never guess The way she gets her dinner.

She looks as though no thought of ill, In all her life had stirred her, But while she moves with careful tread, And while she spins her silken thread, This planning, planning, planning still, The way to do some murder.

My child who reads this simple lay, With eyes downcast and tender, Remember the old proverb says, That pretty is which pretty does, And that worth does not go or stay, For poverty and splendor.

'Tis not the house, and not the dress, That makes the saint or sinner. To see the spider sit and spin, Shut with her webs of silver in. You would never, never guess, The way she gets her dinner.

The True Story of Ponto.

BY HELEN C. WEEKS.

"Willy! Kicking old Ponto! Suppose I should

kick you in the same way?"
"Well, you might," said Willy, with a very red face. "If I'd been half as hateful as Ponto anybody might kick me. There, I'd raked all the leaves into a pile, and he came lumbering along and just walked right through them and sent them every way. It wasn't play. He's too stupid to play. He ought to be killed."

"I know a little boy who ran into a basket of clean clothes Bridget had just taken to the top of

the stairs, and who sent shirts and cuff and collars flying down together. Do you think he ought to be killed?" "Oh! well, I was running and did not see the basket; and it hadn't any business there, any way.

Now Ponto saw well enough. He's so old he doesn't know anything. You can't have any fun with him. I wish we had a new dog." "I don't," said Grace, who had come up behind. "Yes, I do, too. I'd like a new dog for play, and Ponto for comfort. He's so nice to lie down on the rug with.' "Then neither of you remember what he has

done?" Mrs. Allen asked. Where were you when he was sent here?" "At Grandma's, I guess," Grace said, after a moment's thought.. "He was here when we came to Aunty's. I know she said you got him at the seaside, and the letter that was sent with him was lost, so she never could tell why you wanted him. Why did you, mamma?" "Then nobody knows why you are here," Mrs.

Allen said, patting Ponto's beautiful head. "Poor fellow! After tea, children, we'll talk about it." Grace and Will were ready at the appointed time, Grace curled up on the rug by Ponto, and Willy in his low chair looking attentively at the delicate mother, with whom he said "he did not feel at all

acquainted yet."

This was not surprising, as for nearly three years ill for weeks at a time and unabled to get away from wherever she happened to be; and the children had been with Aunt Lizzie, their father's sister. Willie remembered perfectly their own pretty home, near Boston, and the dreadful day when he and Grace, standing on the piazza, had seen two frightened horses dash up the carriage way, dragging behind them fragments of what had been the carriage. Now and then he saw again in a dream the group of men who presently came in sight, carrying what they thought must be their dead mother

as they looked at the pale, motionless figure. He could remember the long days in which she lay inconscious, her first sitting up, and then their beng taken to grandma's, while Mrs. Allen went to the seaside, for quiet and change of air. She had grown better very slowly. Something the matter with the spine, the doctors said; and to save her life they had given up all hope of returning home, and had been in Europe for over two years. Letters had come and gone constantly; but the best letter can never take the place of spoken words, and Willie felt as if father, mother and little brother were three agreeable strangers, who must become friends as soon as possible.
"You have a drawing of the lighthouse, and old Ponto on the steps, haven't you Willy?" said Mrs.

"It's in a frame," Grace answered for him, "hanging up in Willy's own room. Pumpkin Island lighthouse! What a queer name! Were there many pumpkins?"

"Not one," Mrs. Allen said, "nor was it a real is land, save at high water. The lighthouse stood on a point some two miles from the village; water or hree sides, and at the back a long, low, sand-bar, covered at high tide, as I have said, and only coarse green salt-grass growing upon it in patches here and there. It was a very lonely spot, yet I think you would have liked it. The salt spray dashed over our windows, when a storm came was seldom; and the blue wide sea, with Mt. Desert in the distance, was always before us.

The beach was white and firm, and, when I grew strong enough to go out, papa used to spread shawls there, and I lay hours at a time listening to the waves, and thinking of my boy and girl at home. "Ponto always kept guard, either over me or little Fred. He had been famous in his time, having saved a man from a wreck, years before. All about under the blue water were sunken rocks, and the lighthouse stood there to warn sailors off the dangerous coast. Ponto was always restless when the time came for the lighting of the lamps; but as soon as the revolving light began to turn he would give a loud delighted bark, walk round the lightouse once or twice, then settle down for the

"One day, very near the end of our stay, the keeper was going up to town in his little boat, and arranged cushions and shawls so attractively that I could not say no when he asked me to go. "His little girl had acted as Fred's nurse all summer, so I had no fear in leaving him with her for a ew hours. As we sailed away, Fred ran down the little walk, calling: 'Bring me a cart, mamma

Bring me a cart!' "Old Ponto, who was lying at my feet, sprang up, stood as if thinking for a moment, then jumped overboard and swam ashore. The child shouted with delight as the great shaggy fellow shook off the water, then licked Fred's hand. "'I'd trust the boy with that dog sooner than

with all the children in town,' said Mr. Brown. He's got more headpiece than half the folks. Now you know that time I was off lifting the lobster-pots, the way he pinned that fellow that came sneaking round to steal, if he could. Not much to steal; but he'd had what there was, for Mrs. Brown she was up to Deacon Coles. But just as he laid his hand on the bureau, Ponto riz up and showed his teeth. Didn't bark nor spring, only looked and showed his teeth; an' every time that fellow moved Ponto just moved too, a little nearer, and a little nearer, an' there they both stood when I came

So Mr. Brown rambled on, and I feeling at ease about Fred, enjoyed all and could not believe it was sunset when we returned. It was almost high tide. Less than an hour would have covered the bar, and let us slide up within a few feet of the back door. As we drew nearer a long melancholy howl came to us, and Mr. Brown started. "'I heard that afore,' he said, 'and thought it was a loon. It's Ponto. There must be something wrong. Listen!

your baby brother, his arms about old Ponto's neck; his eyes were swollen with crying, but he bravely stopped on seeing us, and as Mr. Brown lifted him from the rocks into my arms he only said, 'Ponto and I thought you'd come, Mamma.

At this moment Mrs. Brown came hurrying down, leading Mary, who was crying as though her heart would break. When the wet, cold baby had been warmed and comforted and put to bed, she told us how it happened. Her mother had gone across the bar to a neighbor's, leaving her with Fred. She, in turn, went up the brook, telling Fred not to leave the house. She stayed longer than she thought, and when she came back he was gone. She was terribly frightened, thinking at first he must be drowned, then she remembered how much he had wanted to get shells off the cove rock that day; she ran there o find him on it, and surrounded by water. Even then she could have waded out to him, but feared to, knowing the current was strong; so telling Ponto to take care of him, she ran for help to the next house, a mile away. Ponto saw at once what to do, swam to the rock, and took his place there, and Fred held tight to him as a wave now and then broke over them. They were strong enough some times to have washed him away, but Ponto stood firm, knowing he was too old and feeble to carry

the child ashore, and must wait for help. "Do you wonder I love Ponto, or that I begged till Mr. Brown consented to let me have him? Papa bought the finest Newfoundland he could find in Portland, and sent there to take Ponto's place, but Mr. Brown, even now, says he's not sure he can hold to his bargain, but thinks the old dog

is worth two of the new. So do I."
Willy was silent, but as he laid his head on Pon to's shaggy side, he made a private vow never again to hurt the old fellow, and as Ponto came to meet me this summer. looking quite as young and well as the year before. I think he has kept it well.— Independent.

An Absolute Test Materialization Seance

BY CHARLES BLACKBURN.

The following narrative of a seance is taken from the London Spiritualist, of April 14th:

"In most of my letters to you I have advocated the adoption of two classes of seances, viz., the dark ones, in which tables, chairs, guitars, musical boxes handbells, and other articles are knocked about also spirit hands produced. This class is most con vincing to the inexperienced, and to those scientist who declare such things to be impossible except by trickery. A few seances of this kind have the tendency to awaken the mind to belief in the reality of some new power or force, because any of the sitters can hold both hands of the medium, and make sure she or he does nothing whatever. Thus he becomes prepared for a much higher phase, viz., that of seeing a "materialization" seance, in which a little light is admitted, sufficient to enable the sitters to see each other in the room, distinctly; and it is necessary to observe certain conditions, or we cannot get a materialization at all. "My last seance for materialization was with

Miss Cook, on 31st March, at No. 4 Bloomsburyplace, London, in the presence of six witnesses whose names are below, and who can be seen and interrogated by the Press, or scientific men or sceptics, any day. I arranged for the medium to give me a test seance in a house she had never sat in before; nor did the undersigned, Mr. and Mrs. Fletcher, previously know I intended calling to bid them good-bye. We found that some friends had just called on them, but they kindly assisted at forming a cabinet in a corner of the drawing-room with two crimson curtains on a string, and we lowered the gas so that we could all see each other well; then placed a low chair inside the curtains. and the medium took off her hat and jacket. She had on a tight-fitting black silk dress, and she placed herself in the low chair, whilst we six sat in a halfcircle around the drawn curtains. Mr. Fletcher sat the left-hand corner of the cabinet curtains, whilst I sat at the right. In three minutes Lillie the spirit, all in white raiment, visible to all, appeared, opening the two curtains. I said, "How quickly you have come." She replied, "Yes, I've seance." I replied, "Well, then, come to my corner." She came, and then took my two hands with her two warm hands, and said, "What test would you like?" (Observe, her face was no mask, but flexible, living features, and as solid as any human being's.) I replied, "I should like you to allow Mrs. Fletcher to go inside whilst I hold you here, and let her feel if the medium be seated in her chair." She replied, "Yes, she can go." Now, Mrs. Fletcher instantly went inside and said aloud, "The Medium is in her chair, and I have my hand now on her head." Mrs. Fletcher came to her seat, and Lillie quickly said to me, "You have had hold of me all the time. Are you satisfied?" I said. "Most certainly; but allow me to vary it a little by my taking Mrs. Fletcher's place and she taking mine. She said, "You can do so." We changed places, and I saw Mrs. Fletcher holding both the hands of the spirit and talking to it, whilst I put my left arm behind the curtain and felt the medium's warm head. Then I got inside, and with my right[hand I felt her face and neck, and saw the spirit in white still held by and talking with Mrs. Fletcher. My right hand at that moment was seized violently and flung aside by the medium, who said, " Don't touch me." I retired to my seat, and Lillie said, "Now I must go, and I hope you are thoroughly satis-

fied?" I replied, "Yes, it is a genuine materializa-We slowly add d more light, and the gentlemen entered the cabinet, but found no spirit or white. soft (jaconette) drapery, only the medium, in a drowsy state, in a black dress, expressing the hope

we had had a good seance. "WITNESSES :- Major-General Maclean, E.I.U. S., 14 St. James' square, London; General Rideout New York, U.S.A.; Colonel Morton, Boston, U. S. A.; Mr. and Mrs. Fletcher, 4 Bloomsbury London; Charles Blackburn, Parkfield, Didsbury,

DOMESTIC RECIPES.

TEA BISCUITS.—Two pounds of flour, two unces of butter, one cup of milk, one or two eggs, half a cup of sugar, one cup of yeast; set at night, bake in the morning.

Doughnuts.—One quart of flour, three teaspoonfuls of baking powder, three eggs, one cup of sugar, piece of butter the size of an egg; mix with water as soft as can be rolled. CORN STARCH CAKE.—Two cups of sugar, one

cup of butter, one cup of milk, one cup of corn starch, two cups of flour, whites of four eggs, one teaspoonful cream tartar, one-half teaspoonfu

CUP CAKE.—One cup of butter beaten to a good cream, with two cups of white sugar and three cups of flour, one cup of sweet cream two teaspoonfuls of baking powder, four eggs, or the whites of six.

CUSTARD PIE.—One quart of milk, four eggs; sweeten to your taste; flavor with lemon, or whatever is liked best; line the pie-plate with crust, and pour the mixture in, grating a little nutmeg on top, and bake.

PUFF CAKE.—Half a cup of butter creamed with two cups of white sugar and half a cup of sweet milk or cream, three cups of flour, whites of five eggs, two teaspoonfuls baking powder; flavor with rose or vanilla.

CORN BREAD .- Three tea-cups of flour, two cups of Indian meal, three cups of sweet milk, one cup of brown sugar, two teaspoonfuls of soda, four tea spoonfuls of cream tartar, one tablespoonful of but ter, and a little salt.

ROLL CAKE.—One cup of sugar, one cup of flour. three eggs, beaten separately, one teaspoonful bak ing powder dissolved in three teaspoonfuls sweet cream; bake in a long, narrow pan; put jelly or cocoanut on the roll.

COFFEE CAKE.—One cup of butter, one cup of made coffee, one cup of currants, one-half cup of rasins, two cups of brown sugar, six eggs, two teaspoonfuls of cinnamon, two of cloves, one of soda, and three cups of flour.

MOLASSES COORIES .- One cupful of molasse "Again the howl came. Mr. Brown whistled; a quick bark took the place of the forlorn cry, and Mr. Brown pulled with all his might toward a little cove from which the sound came. There on the top of a rock, just barely out of the water, stood



"A little nonsense now and then. Is relished by the wisest men.'

I HAVE great respect for old age, but I'll be-well, there, I don't want ancient chickens for my

*CONNUDRUM.—Why does a jack-tar prefer a jolly boat to any other? Because to be jolly implies to be tight.

CONUNDRUM - Why is the Philadelphia Gas Trust not remarkable for repartee? Because they lways have to pay for their retorts.

RATHER FISHY.—A fresh mackerel is always a Mackerel, but a stale one is often smelt. A smelt, however, can never be classified as mackerel. That's just the difference between the two fish.

CLUBS ARE TRUMPS .- "I tell you what it is. Anna Maria," said a gentleman to his better half, "our club room is going to have all the home com-

forts necessary to make a man happy."
"Indeed," said Anna Maria, "then when do you propose that our home shall have all the club comforts. It's a poor rule that won't work both wavs.'

THOUGHTFUL BOY .- The little fellow returned home from the Sunday-school infant class. His eyes glistened brightly as he showed a pretty card on which was the phrase, "Pray without ceasing," which was given to him by his teacher,

The mother read it, and the little fellow seemed to assume a thoughtful mood, and then said: "Dess I won't give it to the minster, tause he

pays lon nought already." INS AND OUTS .- "My well laid plans for making visits to-morrow are knocked in the head; I cannot go," said an elderly dame.

Why not; your friends will be disappointed." "Why, I broke my teeth to-day, and they are at the dentist's to be repaired." "Well, then, the needful thing is knocked out of vour head."

If this is a joke, laugh at it. FUST RATE FOR HARD TIMES .- "Well, Chari-" (a colored servant) "do you attend church?"

"Why, Lor, Missus; yes, marm; couldn't lif if l's didn't go to meetin'. "Do you have good times there?"

"I guess me does. We've had 'tracted meeting goin' on, and last Sunday night our minster vited pussons up to de altar, when free of 'em comes fow'd, and dat ar was considered fust rate fur hard times."

FAMILY WORSHIP.—Just on the edge of Western civilization there resided a worthy matron who always prayed in the morning. On one occasion she was making a long prayer, whereupon her son in-"O mother, there's a hawk over the hens,"

The old devotionalist measured her prayer by the standard of protection to her poultry by suddenly shouting-"Amen—out with ye, Thomas, go and save them chickens." AMBIGUITY was so well expressed the other day

by a lawyer in the Court of Quarter Sessions that the Judge was rather nonplussed. The lawyer had behaved in an indecorous manner, and the Judge ntimated contempt of court. The lawyer cooled down considerably, and said:

"Your Honor is right, and I am wrong, as your Honor generally is." The Judge knit his eyebrows, compressed his lips, and seemed to look nine ways for Sunday, as though he was not happy.

"MOTHER, I am going to ship," was the thoughtful ejaculation of a young man the other day. "What's that?" responded the startled mother. 'You shall never go to sea, if I can help it."

"Well, I am tired of this life; I've already been Here he was suddenly interrupted by the mother. "Why, Charles, how can you say so—you've nev-

er been away from home?" "Well, mother, don't take me off so short. I was going to tell you that I've been to see her, and like er very much. "Oh, ah, yes, I see—I understand now; but what

do you mean by saying that you are going to "Why, that's the next step. I mean courtship. The old lady smiled, for she knew how it was

A SLIPPERY SURFACE.—The college class, composed of a number of young men, being educated or the ministry, was called up for the first lesson. The professor, dressed in his silk gown, addressed the "throne of grace." . He was a bald-headed professor, and presented a grave and venerable appearance in his presumed spiritualistic devotions. In the midst of his prayer, where he said, "Bless

this class," one of the members burst into a regular laugh.

The professor continued his devotions—"Keep them from backsliding-Here the student burst into an explosive laughter, which he could not very well suppress.

The prayer ended, the professor asked the young

man what was the matter—why he laughed. "I couldn't help it, professor, it was utterly impossible for me under the unexpected circumstances to control my cachinatory muscles, and nature had o take its course." "Well, well, we know the effect, and as all effects"

n nature must have a cause, tell me what made vou laugh?' "Why, sir, it was this: when you were opening the proceeding, a fly kept trying to light on your head, but it was so smooth that he slid off every time." The professor, after this, always appeared on official occasions with a wig.

A MEAN BACK DOWN.-A dealer in refrigerators having determined to create a sensation, outained a couple pieces of card board, and with black paint made the following announcement upon hem: "One hundred dollars will be paid to the man

who can prove that any two things put into this ice chest will taste one of the other." These card boards were placed on the refrigerator, and people passed by, smiled and passed on.
After a while a tall, thin looking man stopped in

front of the refrigerator and carefully read the inscriptions. He rather hesitatingly advanced to the door and said to the proprietor:
"Do you mean it?" he inqui he inquired in an anxious

tone, pointing over his shoulder to the signs.
"Yes, sir-ee," emphatically responded the dealer. "Put your money up," said the stranger.
"No, sir," responded the dealer in consequential style; "my word is as good as cash." "All right, I'll take you," responded the stranger

as he departed. Some time after he returned with a box under "Stick to your agreement?" he queried.

"Of course I will," answered the dealer, wonderng what in the name of Christoper Columbus the nan had in view.

The stranger set his box down on the sidewalk, and a crowd began to gather around. He told the dealer that he was afraid that he (the dealer) would oack out of the bargain, but the latter again ment ed his readiness to put up the stamps if necessary. The stranger opened a box, lifted a cat out and put-her into the refrigerator; then he opened another: box and took therefrom a wire cage containing

"Now, mister, you just shut that in a hurry when I flop this rat inside, and I'll go you another hundred that one will taste of the other in less than five seconds.

The crowd yelled, the dealer slammed the refine erator door and slid into the store with a minimal the refligious about foels and swindlers. He still refliged to reward the strangers claim to the hundred dollars, I but he removed the signs.